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"Leadership and Parish Development"

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Preface

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

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The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of the Army. When used in this publication, the terms "he," "him," and "his" are intended to include both the masculine and feminine genders; exceptions will be noted.

Articles should be submitted in duplicate, double spaced, to the Editor, *Military Chaplains' Review*, United States Army Chaplain Board, Watters Hall, Bldg. 1207, Fort Monmouth, NJ 07703. Articles should be 12 to 20 pages in length and, when appropriate, should be carefully footnoted. Detailed editorial guidelines are available from the editor.

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Leadership and Parish Development

The Army theme for 85 is Leadership. This emphasis challenges the chaplaincy to give renewed attention to the art and science of leadership. Some people see the chaplaincy as being on the fringe of military life, and they think we have nothing to do with leadership. These people are wrong.

It is our duty to be a moral influence on leaders at every level. But if we are to minister effectively to leaders in today's Army, we must love soldiers and speak for our faith. We must understand leadership and know our leaders — walk with them, listen to them, talk with them.

Furthermore, we chaplains, chaplain assistants, and directors of religious education are leaders ourselves. We plan for future operations, assess situations and make decisions. Because we care for and influence those whom we lead, we must do it with vision, insight, integrity and courage.

In the Army chaplaincy over the past twelve years, we have integrated the insights of leadership, management, and the behavioral sciences with our understandings of Scripture and theology. The result is the process we call Parish Development. We don't speak of developing congregations, but rather see the whole Army—from the soldier in the squad to the general in the Pentagon—as our parish.

This issue of the *Military Chaplains' Review* combines leadership and parish development. These articles come from a variety of sources: the chaplaincy, the church, and business. The articles address a variety of subjects concerning leadership, organizational change, and our efforts in the chaplaincy to make individuals, groups, and organizations more effective instruments of God's will. I commend this issue to you for reading and study, for discussion with colleagues, and most importantly, for application in your various fields of ministry.

Our faith groups, the Army, and our God call us to be leaders. Be all you can be!

PATRICK J. HESSIAN
Chaplain (Major General), USA
Chief of Chaplains

Headquarters
Department of the Army
Washington, DC

Fall 1985

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Themes being considered for future issues:

Preaching
Unit Ministry Team
Multi-cultural Ministry
Worship

Persons interested in contributing an article on one of the themes listed above should coordinate with the editor to insure that the contribution fits well with other articles planned for the issue.

The Military Chaplains' Review also prints an occasional non-thematic issue. Any subjects having to do with chaplain ministry are appropriate for such issues.

Situational Leadership

Paul Hersey

Over the last few decades, people in the field of applied behavioral science have been in search of a "best" style of leadership. Yet, the evidence from research clearly indicates that there is no single all-purpose leadership style. Successful leaders are those who can adapt their behavior to meet demands of their own unique situation.

Why has the interest in studying leadership been so great? It is leadership that makes things happen. The effective leader serves as a catalyst for the growth and development of others. Situational Leadership is the integration of these past several decades of research into a practical, holistic model of leader effectiveness.

According to Situational Leadership, there is no single best method of influencing the behavior of others. Rather, how well people perform in a given situation tends to determine which Leadership Styles are likely to achieve the highest results.

Situational Leadership is based upon an interplay of (1) the amount of direction (TASK BEHAVIOR) a leader provides, (2) the amount of socio-emotional support (RELATIONSHIP BEHAVIOR) a leader provides, and (3) the "maturity" or "readiness" that followers demonstrate for a specific task, function, or objective that the

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Dr. Paul Hersey is a former faculty member of Northern Illinois University, University of Arkansas, and Ohio University. He has served as Chairman of the Department of Management, Dean of the School of Business. Dr. Hersey has also served as Project Director for the Industrial Relations Center of the University of Chicago, Training Director, Kaiser Aluminum and Chemical Co., and Department Head, Sandia Corporation. He is co-author of two best selling books, *Management of Organizational Behavior: Utilizing Human Resources* and *Organizational Change Through Effective Leadership*. His most recent book is *The Situational Leader, The Other 59 Minutes*. Dr. Hersey is professor of Organizational Behavior and Management, California American University, Graduate School of Applied Behavioral Science.

leader is attempting to get them to accomplish. Let's examine each of these key variables.

> TASK BEHAVIOR is the extent to which the leader provides direction, sets goals and defines roles . . . telling people what to do, how, when, where, and if more than one person, who's to do . . .
>
> RELATIONSHIP BEHAVIOR is the extent to which the leader engages in two-way or multiway communication, listening, facilitating behavior, supportive behaviors . . . .

Based upon research done at Ohio State University it was found that these leader behaviors can be plotted on two separate and distinct axes as shown in figure 1.

Each of the four leadership styles — TELLING, SELLING, PARTICIPATING, and DELEGATING — in the "prescriptive curve" is a combination of TASK (Directive) Behavior and RELATIONSHIP (Supportive) Behavior.

Some benchmarks of readiness are provided on the continuum below the LEADER BEHAVIORS portion of the model, ranging from very low (R1) to very high levels of readiness (R4).

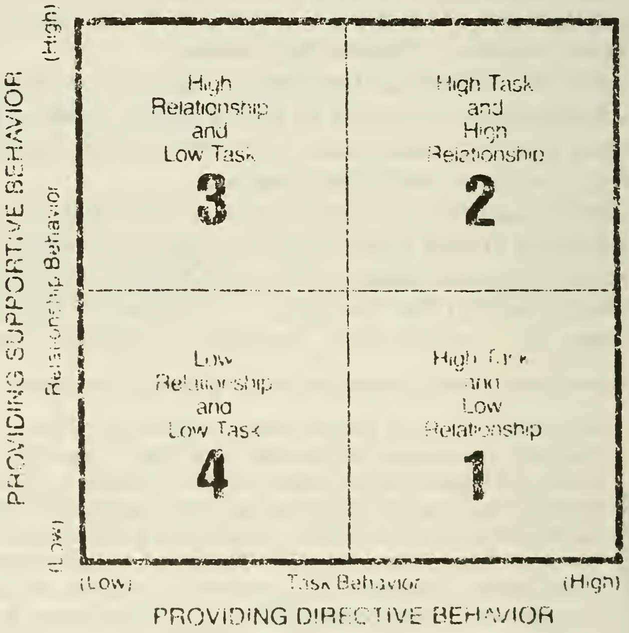

(High)
Relationship Behavior
(Low)
PROVIDING SUPPORTIVE BEHAVIOR
High Relationship and Low Task
3
High Task and High Relationship
2
Low Relationship and Low Task
4
High Task and Low Relationship
1
(Low)
Task Behavior
(High)
PROVIDING DIRECTIVE BEHAVIOR

Figure 1 – Four Basic Leader Behavior Styles

Having determined the level of readiness, the leader reads directly above the readiness continuum to select the appropriate leadership style along the prescriptive curve which illustrates the proper combination of TASK and RELATIONSHIP behavior to be provided.

TELLING (S1)(High Task Behavior/Low Relationship Behavior) tends to be most effective with people that are low in levels of Readiness (R1). Since they are unable you need to provide moderate to high amounts of Directive Behavior. Since they are unwilling or insecure you need to provide moderate to low amounts of Supportive Behavior. High Supportive Behavior with (R1) levels of readiness is generally perceived as rewarding the lack of performance.

SELLING (S2)(High Task Behavior/High Relationship Behavior) Tends to be most effective with people that are moderate to low in levels of readiness (R2). Since they are still somewhat unable you need to provide a moderate to high amount of directive behavior, but since they are willing, and at least trying, you also need to provide above average amounts of supportive behavior in order to reinforce that motivation.

PARTICIPATING (S3)(High Relationship Behavior/Low Task Behavior) Tends to be most effective with people that are moderate to high in levels of readiness (R3). Since they have developed to the point where they have demonstrated ability, you don't have to provide a great deal of direction and guidance, but since they're either insecure, (or if there's been slippage, unwilling), you need to talk it over; discuss it; provide support; or engage in problem solving.

DELEGATING (S4)(Low Relationship Behavior/Low Task Behavior) Tends to be most effective with people that are high in levels of readiness (R4). Since the people are able, it isn't necessary to do a lot of telling them what to do, where to do it, how to do it, etc. Since they're willing, committed, and motivated, they don't need a lot of head patting or supportive behavior. Since the follower can provide their own "strokes" and reinforcement, a great deal of Supportive Behavior from the leader is no longer necessary. People at this readiness level see a reduction of close supervision and an increase in delegation by the leader as a positive indication of trust and confidence. Give them a chance to run with the ball!!!

Using the Situational Leadership Model, leaders assess the readiness level of an individual or group and provide Leader Behaviors as the model prescribes; this tends to be the high-probability leadership style for that given situation.

Leaders can also use the model to help followers grow and develop in readiness by adjusting leadership behavior through the four styles along the prescriptive curve. This developmental cycle is accomplished through the four styles along the prescriptive curve. This developmental cycle is accomplished through a series of two-step processes: first, the leader reduces task behavior to encourage the follower to assume greater responsibility; second, as soon as performance improvement is noted, the leader rewards the follower by increasing relationship behavior with positive reinforcement; and finally as the follower reaches higher levels of readiness (R3 and R4), the leader responds by decreasing both task and relationship behavior because people high in readiness tend to need autonomy more than supportive behavior. Conversely, the leader can arrest and reverse slippage in follower performance by reassessing their level of readiness and moving backwards through the prescriptive curve (the regressive cycle) to provide the necessary amounts of task and relationship behavior.

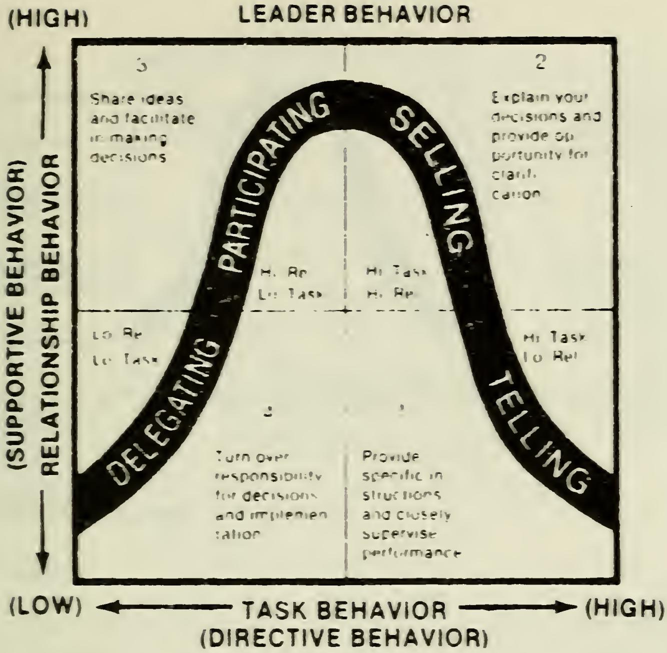
The research clearly indicated that none of these four basic leader behavior styles was "best", but rather any of them could be effective or ineffective depending on the situation.

The key variable in diagnosing the situation to determine which of these leader behavior styles will have the highest probability of success, is the "maturity" or "readiness" of the individual or group the leader is attempting to influence.

Maturity or readiness of a follower to perform a specific task or activity is a function of Job Maturity and Psychological Maturity.

> Job Maturity (Ability) is the extent to which the individual or group has the necessary knowledge, experience, and skill to perform the specific task or function.
>
> Psychological Maturity (Willingness) is the extent to which the individual or group is confident, committed, and motivated to perform the specific task or function.

These variables of readiness should be considered only in relation to a specific task to be performed. That is to say, an individual or group is not ready in any total sense. People tend to have varying levels of readiness depending on the specific task, function, or objective that a leader is attempting to accomplish through their efforts.

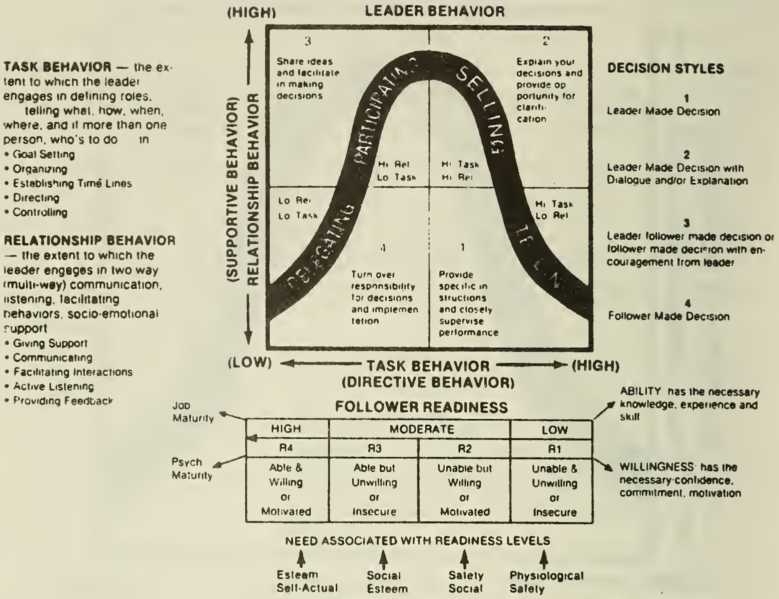

(HIGH)
LEADER BEHAVIOR
3
Share ideas and facilitate in making decisions
2
Explain your decisions and provide opportunity for clarification
PARTICIPATING
SELLING
Hi Rel Lo Task
Hi Task Hi Rel
Lo Rel Lo Task
Hi Task Lo Rel
DELEGATING
TELLING
4
1
Turn over responsibility for decisions and implementation
Provide specific instructions and closely supervise performance
(SUPPORTIVE BEHAVIOR)
RELATIONSHIP BEHAVIOR
(LOW)
TASK BEHAVIOR
(HIGH)
(DIRECTIVE BEHAVIOR)

FOLLOWER READINESS

HIGH	MODERATE		LOW
R4	R3	R2	R1
Able & Willing or Motivated	Able but Unwilling or Insecure	Unable but Willing or Motivated	Unable & Unwilling or Insecure

Figure 2 — The SITUATIONAL LEADERSHIP MODEL

The Situational Leadership Model (figure 2) not only provides leaders with a diagnostic procedure for assessing the readiness of followers to perform specific tasks, but also provides them with a practical prescriptive tool for selecting the leadership style with the highest probability for success in a given situation.


TASK BEHAVIOR — the extent to which the leader engages in defining roles, telling what, how, when, where, and if more than one person, who's to do in
• Goal Setting
• Organizing
• Establishing Time Lines
• Directing
• Controlling
RELATIONSHIP BEHAVIOR — the extent to which the leader engages in two way (multi-way) communication, listening, facilitating behaviors, socio-emotional support
• Giving Support
• Communicating
• Facilitating Interactions
• Active Listening
• Providing Feedback
(HIGH)
LEADER BEHAVIOR
(SUPPORTIVE BEHAVIOR)
RELATIONSHIP BEHAVIOR
3
Share ideas and facilitate in making decisions
2
Explain your decisions and provide opportunity for clarification
PARTICIPATING
SELLING
Hi Rel Lo Task
Hi Task Hi Rel
Lo Rel Lo Task
Hi Task Lo Rel
DELEGATING
TELLING
4
Turn over responsibility for decisions and implementation
1
Provide specific instructions and closely supervise performance
(LOW)
TASK BEHAVIOR
(HIGH)
(DIRECTIVE BEHAVIOR)
DECISION STYLES
1
Leader Made Decision
2
Leader Made Decision with Dialogue and/or Explanation
3
Leader follower made decision or follower made decision with encouragement from leader
4
Follower Made Decision
FOLLOWER READINESS
Job Maturity
Psych Maturity
HIGH
MODERATE
LOW
R4
R3
R2
R1
Able & Willing or Motivated
Able but Unwilling or Insecure
Unable but Willing or Motivated
Unable & Unwilling or Insecure
ABILITY has the necessary knowledge, experience and skill
WILLINGNESS has the necessary confidence, commitment, motivation
NEED ASSOCIATED WITH READINESS LEVELS
Esteem Self-Actual
Social Esteem
Safety Social
Physiological Safety

In using Situational Leadership it is useful to keep in mind that there is no "one best way" to influence others. Rather, any Leader Behavior may be more or less effective depending on the Readiness (Maturity) of the person you are attempting to influence. The following model provides a quick reference to assist in 1) Diagnosing the level of readiness, 2) Selecting high probability leadership styles and 3) Communicating styles to effectively influence behavior.

When a Leader Behavior is used appropriately with its corresponding level of readiness, it is termed a High Probability Match (HPM). There are several one word descriptors which can be useful when using Situational Leadership for specific applications such as managing, OD interventions, teaching, parenting or selling. The following are examples of several descriptors for each style:

S1	S2	S3	S4
Telling	Selling	Participating	Delegating
Guiding	Explaining	Encouraging	Observing
Directing	Clarifying	Collaborating	Monitoring
Establishing	Persuading	Committing	Fulfilling

For a more detailed discussion of Situational Leadership and other related behavior science frameworks, see: Hersey, P., and Ken Blanchard, Management of Organizational Behavior, Prentice-Hall, Inc., 1982

Why The Good Ideas Of Leaders Often Turn Into Nightmares

Chaplain (LTC) Roger W. Johnson

The Problem

Seeing the deer standing no more than fifty yards away, the hunter quickly reached for the rifle slung over his shoulder, aimed, and fired. He missed! What a beauty! He had never seen a buck with such a nice rack. But it was all past now; a genuine "might have been."

"What happened?" he asked himself. It didn't take long for him to realize that he had failed to get his rifle ready and to take careful aim before firing. Instead, he became impulsive and fired too quickly.

As developers of chapel programs, leaders of soldiers and managers of Army resources, we could benefit from the lesson which the hunter learned the hard way. Only in very limited situations should we attempt to implement an idea before we thoroughly plan and staff the concept. We must get ready, carefully aim, and finally fire. If we don't, the best ideas in the world may be targets missed.

This article highlights insights which increase the chances for successfully promoting good ideas, but first four examples of what can happen without careful planning and thorough staffing.

Example No. 1: TDY For Everyone

For some time the staff chaplain had been bombarded by the junior chaplains regarding their frustration at not being able to get TDY

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training. They seemed to think that those with the most rank got all of the TDY and used all the training funds. The concerned supervisor realized the importance of the professional update and conferred with a major command chaplain. Shortly afterward a pronouncement was made: Every chaplain will be entitled to a minimum of one TDY each year. Initially the decision was applauded by most chaplains; but because the ruling had no connection with actual need, it proved to be a dreadful mistake which had to be retracted and which cost the originators considerable loss of credibility.

Example No. 2: Rolling Retreats

While in Germany I experienced a high degree of success with "rolling retreats." Our brigade sponsored eight or more each year, and we always had an overflow registration and waiting list. The retreats were popular spiritual journeys for both single service members and families. Whether learning of the atrocities of Hitler in Dachau, or visiting the shrine of Martin Luther at Coburg, the impact on the troops was significant. The program was so well respected that the USAREUR Chaplain printed some of the after-action reports in a booklet called, "Rolling Retreats."

Almost a year after the booklet was distributed, I received a call from another chaplain who was obviously frustrated. With considerable anguish, he described the traumatic failure of his attempt to duplicate the rolling retreat program. He had some great ideas but the first two retreats were not well received and were canceled at a significant loss of money to the chapel budget. The idea which seemed so bright in the beginning, was cruelly snuffed out.

Example No. 3: Easter Sunrise Service

While the battalion commander was driving to San Francisco with the brigade commander, they passed a beautiful area with rolling foothills. The brigade commander, a devout churchman, pointed to a high peak and said, "Wouldn't that be a great spot for an Easter Sunrise Service?" Two days later, the battalion commander shared the content of the discussion with his ambitious battalion chaplain. Immediately thereafter, the chaplain announced his idea for a Easter Sunrise Service and began widely advertising it. The attempted implementation turned out to be a fiasco. At the last minute, a wide advertising campaign was initiated to announce cancellation of the service. The commander was terribly embarrassed, and the chaplain never regained credibility.

Example No. 4: Creative Ministry Workshop

About six years ago several installations began to do creative programming together. Numerous workshops and conferences were held. One idea which emerged was implemented as a "Creative Ministries

Workshop." The intent was to explore new vehicles for ministry within the military community, and this noteworthy goal was fueled with enthusiasm. As the workshop was evolving, three different speakers were invited to participate and to share their unique ministries. One had a ministry to the homosexual community in California, another ministered to police officers and their families, and a third practiced hypnotherapy in Christian counseling. Everybody seemed excited about what was going to take place. As one of the sponsors of the event, I can attest to a terrific idea which created an aftermath of chaos. The speakers were very good, the conference was well designed, the publicity was good, the attendance was a "sellout" and funding was readily available. What more could one ask for? Wrong! To some degree this "brilliant" idea created a minor earthquake. What some would call creative ministry, many others called scandalous.

What Went Wrong?

In each of these cases there is a common error which underlies the failure or weakness of the program. Had one ingredient been added, the idea may never have been proposed, or maybe it would have been engineered in a way which insured a higher probability of success. Whenever we attempt to promote good ideas, we are dealing with probabilities. Our task is to increase the odds for achievement. In this way we maintain our credibility, provide meaningful ministry for soldiers and their families, and enhance support for ministry.

Why the failures in the chaplain TDY policy, retreat program, Easter Sunrise Service and Creative Ministries Workshop? In each case the chaplain who originated the idea failed to ascertain whether or not the organization could support it. This leads me to my basic hypothesis: The good ideas of chaplains often turn into nightmares because they fail to test for organizational support prior to moving into the implementation stage. In organization effectiveness terms, the chaplains failed to utilize a systems approach.

Systems Approach

Simply stated, a systems approach means that the originator of an idea runs the idea through a number of "acid tests" before he takes it to the implementation stage. It means getting ready, aiming, and firing, in that order. The getting ready and aiming require some careful, and often tedious, planning which some originators may try to skip. What are these "acid tests?"

Pure systems theory states five elements which must be considered before an idea becomes a proposal. These elements are mission, technology, personnel, structure and environment. Adapting this concept, I want to suggest the following tests: Funding, Personnel, Logistics, Technology and Environment. Keep in mind that an idea is a product of a dream, a hunch, a clue, a suggestion or a past experience. A proposal, on the other hand, is a formal offer to implement the idea. In the case of the retreat program cited earlier, the chaplain developed the idea after reading the pamphlet, "Rolling Retreats." It became a proposal when he presented it as an option for his commander. Somewhere between the two, the tests must be applied.

The Tests: Funding, Personnel, Logistics, Technology And Environment

1. Funds — Is there sufficient funding approved, or clearly available for approval, to support the idea during the time in which implementation is to take place?

2. Personnel — Are there sufficient personnel available to execute the idea? If not, have you determined that others are willing to provide the necessary manpower during the time in which you plan implementation? A second personnel issue relates to the participants in your program. Are soldiers and family members available to be participants in your program? Do they have conflicting schedules, field duty, or other engaging commitments?

3. Logistics — Is the implementation of the idea dependent on supplies, equipment, facilities or transportation? Do you have this support readily available, or must you secure it from another source before your idea can be initiated?

4. Technology — In this age of rapidly changing technologies, one must always ask what technology is available to support an idea. Sometimes our creativity requires a technology which is not yet available in military channels.

5. Environment — Will the environment support the implementation of your idea? Is it practical at this time? Does it run counter to prevailing sentiments, values, beliefs, policies and regulations?

Needless to say, the number of tests and questions is not exhaustive. The model is presented to keep good ideas from turning into nightmares.

Applying The Tests

Example No. 1 TDY For Everyone

Obviously, the staff chaplain who made the decision, TDY for everyone, had good intentions. He wanted to insure that all of his chaplains had the opportunity for training. The failure of the idea did not come from malicious intent or lack of intellect. It failed because the decision was announced prior to making sure that the idea could be supported. It was soon discovered that some of the acid tests had they been applied, would have failed.

When the pastoral coordinator learned of the decision to provide one TDY opportunity for every chaplain, he quipped, "There's about as much chance of doing that as nailing jello to a tree." In the first place the budget had already been developed and committed at near 100%. Secondly, TDY target was in short supply, and no more was obtainable from any source during the last nine months of the fiscal year. Money was just not available to support ongoing travel and training requirements for 24 chaplains, 32 chaplain assistants and 3 civilians. To implement the staff chaplain's idea was impossible. Although the staff chaplain was convinced that the funds could be obtained since he had already announced his policy, unfortunately, even he could not come up with the TDY target to support his idea. As a result, the proposal was abandoned six months after it was announced.

In this case the idea could have passed several of the tests with reasonable success. The personnel test could have been passed, the logistics test could have been passed, the technology requirements were non-existent, and the chaplain environment was generally supportive of the idea even though the comptroller later raised a few questions. However, the idea could not pass the funds test. Had the staff chaplain run his idea through the five tests prior to implementing it, the shortfall of money would have become obvious rather quickly, and the idea might have been revised or scrapped at that point. Since the decision was made in relative isolation, the tests were not applied, and the idea failed.

Example No. 2 Retreat Revisited

The mistakes made in the case of the rolling retreats are among the most common programming errors made by chaplains. The chaplain attempting to implement the idea was bright and dedicated, and he was devoted to the troops. In addition, the chaplain had all the money he needed to run the program. He was only limited by his own initiative, and as we will see, by a couple of other less obvious factors.

The retreat idea would have easily passed the money test. The technology test was not relevant, and the environment was very supportive. Although transportation, lodging and food did not magically fall into place as this chaplain later found out, it was not a major problem because he had ample financial resources.

It was the personnel test which would have raised red flags for the chaplain had it been applied. He planned two fantastic retreats, both of which were canceled during the week prior to their being held. He scheduled the first retreat on the basis of the availability of a tour leader and did not realize that 75% of the troops, for whom he was planning the retreat, would be in field exercises. He then committed his second error by assuming that the seats would be filled by family members or soldiers from other units. As it turned out, personnel were not available to support his idea, and he only had seven reservations. Application of the personnel test early on would have revealed the field duty and conflicting schedules.

His second retreat was scheduled during a military community fair. Thinking that only a few of the people would be attending the fair and that he would have a sufficient population from which to draw, he made reservations at a hotel and placed a large deposit on the rooms. His assumption backfired. The community commander directed all units to participate in the fair. In addition, almost all of the community organizations had booths in the gala activity. Three days before the retreat was to be held, the chaplain canceled it because there were only 17 people signed up to fill 45 spaces. The chaplain's Fund lost a $200 deposit.

In the military environment the personnel test is perhaps the most critical.

Example No. 3 Easter Sunrise Service

The Easter Sunrise Service failure was tragic. The other programs which have been cited involved losses of time, small amounts of money, and some credibility, but the costs associated with this event were monumental.

The event called for preparations to accommodate a congregation of one thousand persons who had to be transported some half mile from the valley floor to the crest of the hill, the temporary installation of bleachers, and the operation of an adequate sound system to support the event. The three major problems were tied to logistics, personnel and environment.

The logistical problems were among the worst. The bleachers were borrowed from Recreation Services, and because of the unusual handling required to get them on site, were severely damaged in handling and transportation. The chaplain planned to move the anticipated 1,000 worshipers up and down the hill with six carryalls, each holding ten passengers, on a one lane road. Arrangements were made for a sound system to be installed, but the chaplain did not realize that it would be operated by a portable generator. On the Monday before the event, the system was tested. Between the noise from the generator and the wind on the hill, the speaker could not be heard even when the volume was at its highest.

Two environmental issues arose. The local clergy council sponsored its own sunrise service and was irritated that a chaplain had set up a competitive service. The installation commander was notified of their irritation by official correspondence. The long-range weather forecast predicted rain for two days before the event and one day afterward. The most unbelievable part of this saga is that the chaplain attempted to implement it with only the help of one assistant.

On the Thursday before Easter, the event was canceled, and the chaplain was moved to another installation soon afterward.

Could it have been different? Yes! There was neither the logistical capability, the environmental support, nor the personnel to tackle such an idealistic project. Two years later the same good idea was given the tests, and the final proposal was designed in a practical manner. A magnificent sunrise service was held on the same hill and in conjunction with the ministers of the civilian community.

Example No. 4 Creative Ministry Workshop

The final example, was a Creative Ministries Workshop jointly sponsored by the chaplains of Fort Sill, Fort Bliss, Fort Carson and the US Army Chaplain Board.

There was sufficient logistical support, and no problems with funding since the installations had co-sponsored the program with a grant from the Chaplain Board. A superb planning task force from all of the sponsoring agencies met to provide the personnel support, and there were more people requesting registration than there were spaces. Finally, there were no issues around technology. However, no one seriously considered the environmental issues.

The military environment was not ready for chaplains to deal publicly with such issues and methodologies as homosexuality and hypnosis. When it was known that the guest speaker for "Ministry to the Homosexual Community" was a homosexual, the conference was canceled. Although no one sponsoring the conference was advocating homosexuality or the use of hypnosis, the purpose of the conference was lost in the uproar regarding these volatile issues. A good idea had become a nightmare because the content of the seminar ran counter to the prevailing sentiments, values, beliefs, policies and regulations.

Conclusion

In the military we use the words *coordination*, *staffing* and *planning* regularly. We are encouraged to take our ideas out of our own little worlds and to subject them to a head-on examination by the systems which will support or fail to support them. The extent to which we "get ready" and "aim," before we "fire" often means the difference between an idea which becomes a nightmare or an idea which becomes a truly significant experience for ministry.

The One Minute Manager is an Androgynous Manager

Kenneth H. Blanchard and Alice G. Sargent

The One Minute Manager[1] is a parable about a young man searching for an effective manager because he wanted to work for one and wanted to become one. In his search, he had seen the full spectrum of how people manage people.

He had seen many "tough" managers whose organizations seemed to win while their people lost.

Some of their superiors thought they were good managers.

Many of their subordinates thought otherwise.

As the man sat in each of these "tough" people's offices, he asked, "What kind of a manager would you say you are?"

Their answers varied only slightly.

"I'm an autocratic manager; I keep on top of the situation," he was told. "A bottom-line manager." "Hard-nosed." "Realistic." "Profit-minded."

He heard the pride in their voices and their interest in results.

The man also met many "nice" managers whose people seemed to win while their organizations lost.

Some of the people who reported to them thought they were good managers.

Those to whom they reported had their doubts.

[1] Blanchard, K., & Johnson, S. (1982) *The One Minute Manager.* New York: William Morrow & Co.

Reprinted by permission of the authors from *Training and Development Journal,* May 1984.

Dr. Kenneth H. Blanchard, management expert, is author of the best selling book *The One Minute Manager.*

Dr. Alice G. Sargent is a consultant and management trainer in organization development, managerial effectiveness, performance management and affirmative action. She is the author of many articles and books, including *The Androgynous Manager.*

As the man sat and listened to these "nice" people answer the same question, he heard, "I'm a democratic manager." "Participative." "Supportive." "Considerate." "Humanistic."

He heard the pride in their voices and their interest in people. But he was disturbed. It was as though most managers in the world primarily were interested in either results or people.

The managers who were interested in results often seemed to be labeled "autocratic," while the managers interested in people were often labeled "democratic."

The young man thought each of the managers - the "tough" autocrat and the "nice" democrat - was only partially effective. "It's like being half a manager," he thought.

He returned home tired and discouraged.

Unfortunately, we, too, are discouraged. While there has been some progress in recognizing the importance of both results *and* people, most managers still act as half a manager-either autocratic or democratic, directive or supportive, rational or emotional. And to make matters worse, these extremes are often based on gender stereotypes.

Masculinity traditionally has been associated with a task-oriented, directive approach that values rational problem solving. Femininity, on the other hand, has been characterized as a people-oriented, supportive approach that values sharing feelings and caring for others. In the home, for example, fathers have been thought of as providers and disciplinarians, while mothers have been labeled as helpers and nurturers.

Our cultural norms even seem to have been divided into organization norms (male) and family norms (female). Men have been taught to value task-oriented achieving and have been socialized to fill the needs of the organization. Women have been taught to be expressive. They have been oriented toward the development of others as an extension of themselves and have been socialized to fill the needs of the family.

These traditional roles have created a sharp division of labor around sex-linked behavior. We maintain that adhering to either extreme in its pure form can become negative and even destructive. And yet, that is exactly what has happened in our country over the last few decades. In the search for simple answers we have bounced from one extreme to the other, thrown the baby out with the bath water and, in the process, provided leadership that is just as inappropriate for many people now as the other extreme was for another group of people.

We need to help men and women get out of their gender stereotypes and recognize that the effective manager of the future will be a "situational" leader who blends and uses behaviors from each extreme, depending on the environment and the needs of the people involved.[2] As concern for people approaches parity with concern for getting the job done, managers will have to exercise greater skills in dealing with people.

Peters and Waterman in *In Search of Excellence* emphasize this phenomenon when they contend that one of the eight characteristics of excellent companies is "productivity through people."[3] John Naisbitt in *Megatrends* echoes this concern for people when he discusses the trend for "high-touch" people contact that accompanies any "high-tech" advance.[4]

This need for people skills, often relegated to the feminine domain in the past, is suddenly very important today. The image of the lone, strong manager at the top figuring things out all by himself or herself is a thing of the past. The lone ranger will return only in the movies. Managing today is a very people-intense business, not only in dealing with one's boss or subordinate, but with people outside the chain of command: customers and consumers.

In order to be androgynous men need to:

1. Give evidence of how and why their lives are men's lives.
2. Understand how men value women
   —as validators of masculinity.
   —as a haven from the competitive male world.
   —as the expressive partner.
3. Beware of how physical and political power determines behavior.
4. Openly express feelings of love, fear, anger, pain, joy, loneliness, dependency.
5. Personalize experience as opposed to relying on objectivity and rationality.
6. Build support systems with other men, sharing competencies without competition and sharing feelings and needs.
7. Learn how to fail at a task without feeling one has failed as a man.
8. Value an identity that is not totally defined by work.

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[2] Hersey, P., & Blanchard, K. (1982) *Management of Organizational Behavior: Utilizing Human Resources,* 4th edition. Englewood Cliffs, N.J.: Prentice Hall, Inc.

[3] Peters, T., & Waterman, R., Jr. (1982). *In Search of Excellence,* New York: Warner Books.

[4] Naisbitt, Jr. (1982). *Megatrends.* New York: Warner Books.

9. Assert the right to work for self-fulfillment, rather than to play the role of provider.
10. Listen empathically and actively without feeling responsible for problem solving.
11. Touch and be close to both men and women.

Today, compliance can not be produced through threats (a "don't do as I do—do as I say" style) because power is no longer centralized in a few hands but is disbursed throughout organizations. Managing by the "Golden Rule" (whoever has the gold, makes the rules) eventually produces resistance and stifles creativity. The number-one characteristic of high-performance managers is to hold high standards for themselves and others. This is the heart of behavior modeling. Thus, the effective manager today teaches behaviors through modeling, and that is why it is so critical for managers to have a repertoire, a range of both masculine and feminine behaviors.

If we are going to recognize that productivity comes through people, the "whole" manager will need to express and accept emotions, nurture and support colleagues and subordinates, and promote interactions between bosses and subordinates and between leaders and members of work teams. These behaviors are desirable, not only for their own sake, but because they can increase organizational effectiveness and efficiency. Since many of these behaviors traditionally have been regarded as feminine, and therefore not been rewarded in the marketplace, both male and female managers have avoided them. Indeed, managers have been expected to be aggressive, rational, autonomous, task-oriented and tough-minded.

The new style does not call for abandoning traditional masculine behaviors; it calls for blending them with feminine behaviors. For example, men would not give up the concern for power but would learn to balance it with a concern for people. That means broadening their range of responses in affiliation, trust, openness, intuition and the expression of feelings. At the same time, women would not have

In order to be androgynous women need to:

1. Be powerful and forthright and have a direct, visible impact on others.
2. Be entrepreneurial.
3 State their needs and refuse to back down.
4. Recognize the equal importance of accomplishing the task as well as being concerned about relationships.
5. Build support systems with other women.
6. Be able to intellectualize and generalize.
7. Deal directly with anger and blame, thereby rejecting feelings of suffering and victimization; be invulnerable to destructive feedback.

8. Talk and cry at the same time.
9. Respond directly with "I" statements rather than "you" statements.
10. Be analytical and systematic and share abstract models.
11. Take more risks with power.

to abandon their concern for relationships and would supplement it with an increased focus on outcome. They would become more assertive, depersonalize some situations and, hence, use more instrumental behavior, share their competition and generally increase their behavioral repertoire for managing conflict and dealing with power.

The term *androgynous manager*[5] describes this new management mode encouraging a mix of masculinity and femininity. *Andro* and *gyne* are the Greek roots for male and female. The androgynous manager is an archetype that represents the coming together of maleness and femaleness. The androgynous manager is both dominant and yielding, combining independence with spontaneity, and playfulness, nurturance and competence with compassion. An androgynous manager is well developed in both the right brain (creative skills such as intuition, fantasy and imagination) and the left brain (intellectual skills such as linear, abstract, logical and deductive thinking).

In essence, the effective manager is someone with both leadership skills and supporting and helping behaviors. This blend is exactly what sets the one minute manager apart from other managers. As the young man learned, the one minute manager has three secrets: He or she sets goals, praises and reprimands performance. This is the androgynous blend.

"One minute goal setting," the first secret of the one minute manager, starts the whole management process. Without people knowing what they are being asked to do (accountability) and what good behavior should be (performance standards), they cannot be expected to achieve excellence. The traditional masculine approach to management took that into account. Setting goals has been a major part of most organizations (even if it is not the kind of precise goal setting that the one minute manager advocates). On the other hand, the traditional feminine manager was more reluctant to set goals. For example, telling kids to do "the best of their ability" in school is no goal at all, so one minute goal setting has been associated with masculinity.

The second secret of the one minute manager is "one minute praising." Once people have clear goals, managers are encouraged to "sneak around and try to catch someone doing something right." When good performance is spotted, a one minute praising is appropriate. The main things to remember about praising are:

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[5] Sargent, A. (1981) *The Androgynous Manager.* New York: AMACOM.

- Give it immediately—as soon after the good performance as possible.
- Be specific—tell the person what he or she did.
- Share feelings—express how you feel about what the person did (happy, proud or joyful).

Praise has always been considered part of the feminine domain. After all, women traditionally have been the supporters and nurturers. Not so with the masculine extreme. Men have not been thought to be good at such "touchy-feely" stuff. A manager using the masculine approach believes that people should know they are doing a good job and not have to be told or given "strokes."

The same argument does not seem to hold for poor performance. The masculine approach is to deliver the bad news and not the good news. Thus, the third secret of the one minute manager is more masculine in orientation with one exception. When delivering a reprimand:

- Deliver it immediately. Don't save negative feedback for a holiday.
- Be specific. Don't say, "I'm angry with you," then, when the person asks why, say, "If you don't know . . . " (Now the person is on the defensive).
- Share feelings. If you're angry, act angry.
- Praise people. Tell them that this is unlike them and you don't intend to let them get away with it because they are better than that.

While the first three parts of the reprimand are not difficult for most masculine approach managers, the last step, praising, is very hard. They can't understand why they would do that. So the last and probably the most important part of the reprimand, the praising, is more in the realm of the feminine stereotype.

To become one minute managers, people have to behave androgynously. They must be able to use the best of both worlds: the masculine task-oriented, directive approach and the feminine people-oriented, supportive approach. Given the popularity of books on the subject, we believe the androgynous manager of the future is upon us *now*.

Leadership Styles and Chaplain Applications

CH (MAJ) John K. Stake

The chaplain stood near the rear of the formation and waited for the new commander of the headquarters company to complete his tirade. Angry and frustrated by the failure of the company to properly execute a physical exercise called the lunger, the commander threatened the unit with extra repetitions of the exercise. "You were shown once how to do this. Now do it right, or you'll stay here until you do!" His voice quavered with anger as he returned control of the formation to the platoon sergeant. Tension and resentment gripped the people of the headquarters company. The chaplain knew he should speak to the commander, but what should he say?

Leadership and the Chaplain

Although the chaplain does not command, he advises the commander and staff on the ethical and moral quality of leadership, and he exercises operational supervision and control within the chaplain section.[1]

This article addresses the chaplain's contributions to leadership and presents three leadership models which can be readily grasped and easily applied. Using the leadership illustration given above, this article discusses the appropriateness of the chaplain's leadership contributions in three models: 1. The Follower looks at the Leader, 2. The Leader looks at the Follower, and 3. The Response to Power Model.

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[1] AR 165-20, *Duties of Chaplains and Responsibilities of Commanders,* 10 May 85, paragraphs 2-1b(7) and 2-4.

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Leadership is Doctrinal

Leadership is Army doctrine. The current Air-Land Battle doctrine of the U.S. Army considers leadership as the crucial element of combat power. FM 100-5, *Operations,* says "the primary function of leadership is to inspire and to motivate soldiers to do difficult things in trying circumstances."[2] FM 22-100, *Military Leadership,* defines military leadership as "a process by which a soldier influences others to accomplish the mission."[3] FM 22-100 further identifies the four major factors of leadership as the follower, the leader, the communication, and the situation.[4]

Leadership is Relational

These definitions suggest that leadership is a dynamic relationship between the leader and the follower. Commanders realize that the chaplain is often the most knowledgeable individual within the command on dynamic interpersonal relationships and frequently refer to the chaplain as the staff "people-person."

Leadership and a Philosophical Base

Leadership has philosophical roots. FM 22-100 models leadership on the three verbs: Be, Know, Do.[5] This seemingly simplistic model is far more than a slogan to help the leader remember the basic leadership components, it harkens back to the socratic dialogues of Plato and his metaphysical model of the One, the True, the Good, and the Beautiful.[6]

FM 22-100 CLASSICAL PHILOSOPHY

	Concern	Discipline	Purpose
BE	The ONE	Ontology	Study "Being"
KNOW	The TRUE	Epistemology	How do we "Know"?
DO	The GOOD	Ethics	Valuing Moral
	The BEAUTIFUL	Deontology	Behavior
		Aesthetics	Study of duty
			Criticism of Art
			(Perception of Reality)

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[2] FM 100-5, *Operations,* (August 1982), p. 2-5.

[3] FM 22-100, *Military Leadership,* (October 1983), page 44.

[4] FM 22-100, p. 44.

[5] FM 22-100, p. 41.

[6] Class Notes, from Dr. Arthur Brown, Professor of Educational Philosophy, Wayne State University, Detroit, MI, 1982.

FM 22-100 expands "Do" into utilitarian activities of motivating, implementing and directing. What is missing from the FM 22-100 model is philosophical criticism or Aesthetics, which allows distinction and judgment between artistic representation (perception) and utilitarian reality. The chaplain brings this missing element to leadership from his theological base of faith and values, his knowledge of interpersonal relationships, and his nonthreatening position within the unit hierarchy. Moreover, the chaplain has access to all levels of command and the mobility within the organization to implement his influence.

Applying doctrine to the introductory case study, FM 22-100 might fault the young company commander for being inefficient or counter-productive, whereas the chaplain would notice the impact on the moral sensitivities of the people as being unloving or tyrannical. The chaplain is motivated by his own aesthetic-religious values of love, faith, hope, peace, and joy; and his unique contribution to leadership becomes a sensitive ministry to both the commander and the people of the unit. But how does the chaplain communicate this understanding to the young commander in a way which will produce good leadership?

Leadership Model One: Followers Look at Leaders

Because we often choose to act on the basis of perception. perceptions are as important as realities. The first model looks at the perceptions of followers toward their leaders and poses two questions:

BE
KNOW
DO

Follower Questions

		DOES THE LEADER CARE ABOUT ME?	
		YES	NO
IS THE LEADER POWERFUL?	YES	RESPECTED & TRUSTED	FEARED
	NO	TOLERATED	DESPISED

Figure One.

"Is the leader powerful?" and "Does the leader care about the follower?"[7]

As illustrated in Figure One, the matrix of "yes" and "no" responses to the questions suggest the following perceptions:

If the leader is perceived as powerful and caring, the leader will be respected and trusted.

If the leader is perceived as not powerful but caring, the leader will be tolerated.

If the leader is perceived as powerful but not caring, the leader will be feared.

If the leader is perceived as neither powerful nor caring, the leader will be despised.

These perceptions are the basis upon which followers form their opinions, and base their attitudes and actions. The commander's attitude, as perceived in the case study by his followers, communicated his anger and lack of care. Those in the headquarters company who out ranked the commander perceived him as misusing his power and despised him. Those, whom the commander out ranked, perceived him as powerful and feared him.

The chaplain, sensitive to the difference between perception and reality —a sensitivity belonging to critical aesthetics — knew that the captain could be more effective if he were respected and trusted. The chaplain sensed the perceptions of the followers toward the commander and reasoned that by communicating care to his

BE
KNOW
DO

Leader Questions

	IS THE FOLLOWER ABLE?	
	YES	NO
IS THE FOLLOWER WILLING? YES	COACH	TEACHER
NO	PARENT	WARDEN
LEADING STYLES		

Figure Two.

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[7] FM 22-100, page 142.

followers, and properly using his power, the commander could improve his leadership.

Leadership Model Two: Leaders Look at Followers

The commander's perception of the followers constitutes the second model. It also poses two questions: "Is the follower able?" and "Is the follower willing?"[8]

As illustrated in Figure Two, the matrix of "yes" and "no" responses to the questions suggest the following leadership styles:

If the follower is able and willing, the leadership style should be coach.

If the follower is not able, but willing; the leadership style should be teacher.

If the follower is able, but not willing; the leadership style should be parent.

If the follower is neither able nor willing; the leadership style should be warden.

Because this is a behavioral model, special attention needs to be paid to the actual performance of the task or attitude. For example, ability to drive a jeep correctly should be assessed by a driving test and good driving record, not simply by a willingness to drive. The assessment of willingness requires reflective listening skills. An unwilling attitude could the product of a lack of ability. To develop the follower, the leader must enlarge his follower's ability (training) and willingness (motivation), rather than demean the shortcomings of his attitudes and abilities.[9]

In the example, the company commander did not check out the readiness levels of the soldiers in terms of their abilities or attitudes. Since the lunger had been demonstrated, he assumed that the company was able, but not willing to perform the exercise. Like an angry parent, the commander scolded the troops. Had he assumed that they were willing, but unable, his style would have been that of teacher, and he would have repeated the demonstration.

The "Able and Willing" model suggests that teaching and improving the abilities of the followers is the most appropriate method for improving the commander's leadership. The chaplain,

[8] Col. Dandridge M. Malone, USA (ret.), "Common-Sense, Company-Level Leadership: Able and Willing" from an unpublished manuscript, "The Trailwatch." This subject is also addressed in Chapter Four of his book *Small Unit Leadership: A Commonsense Approach,* Novata, CA: Presidion Press, 1983, pages 69ff.

[9] The concept of "Able and Willing" is also at the base of the "Situational Leadership" models, popularized by Kenneth Blanchard and Spencer Johnson's *The One Minute Manager,* San Diego, CA: Blanchard/Johnson Publishers, 1981; and Paul Hersey and Kenneth Blanchard's *Management of Organizational Behavior,* Englewood Cliffs, NJ: Prentice-Hall, 4th. Ed., 1982.

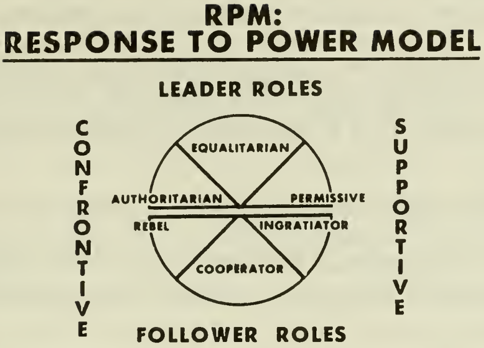

Figure Three.

who observed the training event, knew that by leading as a teacher in this situation, the commander would have gained power through his expertise and demonstrated desire for excellence.

Leadership Model Three: Response to Power Model (RPM)

The third model, the Response to Power Model, was developed by Arthur B. Sweney at the Center for Human Appraisal, Wichita State University. His model focuses on power as the underlying dynamic between leaders and followers, and he constructs his model as shown in Figure Three:[10]

Sweney delineates styles of leadership and followership (sic) on a continuum from confrontive to supportive. The titles depict the way in which the leader or follower takes and gives power. The leadership styles are characterized as:[11]

- *Authoritarian:* One who seeks to gain and retain power and is autocratic, paternalistic, coersive, subjective, high task/low relational, and a problem seeker.

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[10] Arthur B. Sweney, *Leadership: Management of Power and Obligation*, Wichita, Kansas: Test Systems, Inc., 1981. This publisher also publishes the instrument, *RPM: A Self-Assessment*. This 96 question assessment is self-scored, and it is available from the publisher, P.O. Box 18432, Wichita, KS 67218.

[11] These characterizations are taken from Major Gerald L. Weigand, U.S. Army, "On the Utilization of the Response to Power Model in Assessing Styles of Leadership and Followership," USA Infantry School, Fort Benning, GA, 1974.

- *Permissive:* One who seeks to avoid and give away power and is subjective, seductive, indulgent, kind, and dependent.

- *Equalitarian:* One who gives and takes power appropriately, and is participative, rational, motivated, objective, knowledgeable, and a seeker of solutions. This is the preferred leadership style in Sweney's theory.

The followership styles reflect similarities to the leadership styles:

- *Rebel:* One who seeks to gain and retain power and is a troublemaker, complainer, protester, mutineer, and a seeker but refuser of responsibility.

- *Ingratiator:* One who seeks to avoid and give away power and is submissive, masochistic, blamer of self, "yes-man", and a literalist of hierarchical policies.

- *Cooperator:* One who gives and takes power appropriately and is honestly critical, and idea person, not programmed; creative, imaginative, and a seeker of solutions. This is the preferred followership style in Sweney's theory.

The Response to Power Model measures an individual's leadership and followership styles through a ninety-six question, self-scored, self-assessment instrument. The instrument has been used for over ten years in the leadership department at the U.S. Infantry School, Fort Benning, and in other U.S. Army schools. Awareness of one's style, within a framework of other styles, helps one to appreciate the differences of others, to capitalize on one's own strengths, and to stretch in new behavioral directions.

The chaplain of the example assessed the young commander's style as Authoritarian. This style would be expected and appreciated, to some degree, by followers with an Ingratiator style, resented and disturbing to Cooperators, and the subject of insurrection for Rebel followers. Although no one spoke openly to the commander during the physical training formation, attitudes formed in this interchange would be likely to surface in other transactions between the company commander and his people. To prevent more damage to the leadership relations of the unit, the chaplain decided to speak privately with the commander.

Leadership Counseling[12]

"Captain Smith", the chaplain asked, "Did you realize that during the correction of the lunger exercise some of the people in the unit perceived you as a tyrant?" The commander affirmed what the chaplain had supposed. "No, my intention," said the commander, "was to improve the performance of HHC's physical training."

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[12] FM 22-100, *Leadership Counseling,* June 1985.

During the conversation that followed, the commander listened to the advice of his chaplain. Since the chaplain was not threatening to the commander's position in the rank structure, he especially appreciated the intervention. After considering the suggestions offered by the leadership models, the commander enthusiastically implemented them. The results were immediate. At the next physical training formation, the commander took responsibility for his previous behavior and illustrated his standards for the soldiers by carefully demonstrating each physical exercise. The perceptions of the company toward the commander changed accordingly. They began to see excellence as his motivation, and they gave him respect and trust. They reassessed their opinion of him as more equalitarian and caring, and they began to do the lunger correctly.

Conclusion

The chaplain is in an excellent position to contribute to good leadership within his unit. From his professional training and experience in interpersonal relationships, and with his background in philosophy and religious values, the chaplain is uniquely qualified to minister to the relational needs of the unit in the area of leadership. He brings a critical sensitivity to the "Be, Know, Do" dimensions of leadership, and he speaks directly to all leaders and followers while remaining nonthreatening. The chaplain is a leader of leaders both temporally and spiritually.[13]

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[13] A useful collection of leadership essays may be found in *Military Leadership: In Pursuit of Excellence,* ed. by Robert L. Taylor and William E. Rosenbach, Boulder, CO: Westview Press, 1984.

Seven Prevailing Myths About Leadership

Alan P. Brache

Most people know an effective leader when they see one. However, when describing what an effective leader is or does, few can go beyond vague references to qualities such as vision, inspiration, charisma or strength.

As long as leadership remains imprecisely defined, it defies rational analysis. To begin my exploration of the myths surrounding this multifaceted concept, I offer this definition: Leadership is the process of defining current situations and articulating goals for the future; making the decisions necessary to resolve the situations or achieve the goals; and gaining the commitment from those who have to implement these decisions.

Central to all three components of this definition is the involvement of the followers, without whom there would be no leadership. Exemplary leaders make effective use of the information and analysis of their followers to define situations and make decisions. They take actions to develop follower commitment to the implementation of decisions. They are able to balance the often conflicting pressures of time and follower need for participation.

Effective employee participation often is impeded by seven common myths about leadership. Consider each myth and the degree to which it prevails in your organization.

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Testing Your Organization's Managerial Leadership I.Q.

The seven myths cited here weaken the leadership in an organization. However, there is no reason for managers in your organization to allow any of them to continue to do so. The first step is to test the extent to which managers in your organization make some common leadership mistakes. Test your organization's leadership I.Q. by considering the following questions:

- Do managers adapt their leadership behavior to fit the situation they are facing?
- Do managers believe that participation is desirable in some situations and undesirable in others?
- Are meetings called at the right times, for the right reasons, with the right people? Do they efficiently meet their objectives?
- Do managers use other people to provide information, analyze and make decisions when their technical expertise exceeds that of the manager?
- Do implementors tend to be committed to those decisions for which their commitment is important?
- Do managers use a time-efficient approach to a situation when they are under time pressure?
- Do managers invest time to develop subordinates' decision-making skills?
- Are managers willing, under certain circumstances, to relinquish control over a final decision for which they are responsible?
- Do managers use a process to determine who else, if anyone, should be involved in resolving a concern?
- Do managers use a process to determine what role they and any others should play in resolving a concern?
- Are supervisors and managers provided with skills that enable them to function in a leadership position?

(Each of these questions answered "No" or "I don't know" points to an aspect of leadership that could be improved in your organization.)

Myth I: Managers cannot learn leadership

Some dimensions of leadership—the ability to inspire others or the willingness to take risks, for example—probably can not be learned. Gandhi, Hitler, Christ and Lenin, for example, never needed a seminar in motivation or risk taking. However, a substantial portion of leadership is comprised of skills that can be taught and learned.

Returning to the definition of leadership, what skills does a leader require to articulate a goal or vision of the future? He or she needs the ability to formulate strategy, which is a learnable skill. What skills are required for decision making? The leader needs to be able to establish objectives, generate and compare alternatives and assess risk, a process which also can be learned. What skills are needed to gain commitment? The leader can learn performance management and interpersonal techniques that will assist in obtaining commitment.

The area of leadership on which we are focusing—determining when and how to involve others in decision making—lends itself to a systematic process. Situations quickly can be analyzed in terms of a number of simple variables that direct the manager toward a well-defined degree and type of participation.

For example, a manager is faced with a reorganization decision with the following variables: The best possible choice is required; he does not have all the information needed to make the best possible choice; commitment of his subordinates is critical to the success of any new structure; and the subordinates, some of whom are vying to protect their respective turf, are in conflict over which structure is best.

Given this set of variables, the leader in this situation probably will achieve the greatest success by tapping the information and opinions of his subordinates in a group setting, in which he retains the right to make the final decision. A leader can learn to assess a situation's variables in this way and reach a rational conclusion regarding the nature and extent of participation.

Myth II: Managers are paid to make decisions and should make them

This myth prevails in predominantly autocratic organizations. Managers in this organizational culture believe that it is their duty to make decisions alone. Allowing their subordinates to contribute to the analysis or to participate in the final conclusion is somehow a shirking of responsibility, a weakness, a diminishing of authority. Traditional manufacturing organizations with strong plant managers and companies still led by their entrepreneur founders typically fall in this category.

I would argue that in many—but certainly not all—situations, the manager who does *not* involve others in the decision-making process may be shirking his or her responsibility to ensure successful resolution. The two ingredients necessary for the successful resolution of most situations are the quality of the decision and the commitment of the implementors. Quality involves the selection of the best available alternative. Commitment involves the active support, rather than mere compliance, on the part of those who will carry out the decision. While both of these factors are not critical in all situations, they certainly need to be considered.

In the organization structure decision described under Myth I, both the quality of the alternative selected and the commitment of those who have to work within the structure are essential. In a decision concerning the establishment of a travel expense reporting system, the quality of the system most likely would be important. However, the travelers' commitment may not be required, because to be reimbursed they will need to comply with the system.

For the manager who needs to select one of three equally qualified instructors to conduct the upcoming safety training program, quality is not a major participation variable, since quality instruction is ensured with any of the three alternatives. However, commitment of the person selected may be critical if the program involves evening sessions and travel to a remote site.

If the quality of the decision is important and the manager does not possess all of the information needed to achieve a quality resolution, he or she would be foolish not to involve others, if only as information sources. The leader's need often goes beyond information. Twenty years ago, a manager was often able to master all the technical skills of his or her subordinates. Today, subordinates in most fields possess technical abilities that exceed those of the leader. Therefore, the leader may jeopardize the quality of decision making if others with superior technical and analytical skills do not contribute to the decision-making process, as well as to the body of information.

For example, the manager of a data processing function may need to select a format for the user survey to be sent to the key executives in the organization. If she does not possess all of the information on the available alternatives, or perhaps even all the selection criteria, she would jeopardize the quality of the decision if she did not involve the user survey experts on her staff.

If commitment to a decision is important, the leader has to determine whether that active support can be attained without the participation of the implementors. Perhaps the leader's track record, technical expertise or charisma is sufficient to ensure commitment without participation. If not, the consequences of an autocratic approach can be serious.

I worked with an organization in which an operations audit manager had to decide on the approach to be used in a field audit. The commitment of the auditors was essential because they were to work independently away from the office and were expected to be creative in their approach to the analysis. The manager was new to the function and could not gain commitment without the active participation of the auditors. As he analyzed these variables, it became apparent to him that he had to generate the auditors' commitment by having them participate in the field audit decision.

In many situations, managers can resolve a situation successfully by making a decision by themselves. In many other situations, however, this approach may endanger either the quality of the decision or the commitment required to carry it out. An analysis of the unique variables in a situation helps the leader determine whether others should participate in the decision making. These others may be involved either individually or in a group. Their participation may include providing information, assisting in the analysis (helping to set objectives, generate alternatives or assess risk, for example) or perhaps serving on the team that makes the final conclusion.

Using participation in these ways does not require the manager to have a certain personality type or orientation toward people. Involvement options merely provide the leader with techniques for protecting the success of the decision. Considering these factors also helps the manager determined *who* should be involved in the decision-making process: anyone whose contribution is needed to improve either the quality of or the commitment to the decision. The group may include subordinates, superiors, representatives from other departments, customers or the public.

Myth III: Managers should allow others to participate in decision making

This myth represents a viewpoint opposite to that described in Myth II. It prevails in organizations in which the culture dictates employee involvement in nearly all situations. In the discussion of Myth II, I outlined the benefits of participation. However, a participative approach when it is not needed can be as counterproductive as an autocratic approach when participation would be beneficial.

Participation, for all its advantages, takes time. In general, the more that others are involved - particularly in a group setting - the more time is consumed. Sometimes situations demand time efficiency. In these cases, the manager should take the least participative approach that will still provide the needed information, analysis and commitment to protect the success of the decision.

For example, time may be wasted if people participate in a decision regarding the layout of a form, if the quality of the decision would not be improved by involvement and commitment to the layout isn't needed.

Myth IV: Managers should always strive for time efficiency

A manager's top priority should be to maximize the odds for success by protecting the quality of a decision and the commitment of the implementors. Time is an important, but secondary, consideration. A decision which is made quickly, but which has to be remade because the original choice lacked the necessary quality or commitment, is not a time-efficient decision.

I interviewed a leader who had just made a decision to bid on a contract. Her decision was made very quickly, without any participation. A quick analysis of the variables in this situation, however, indicated that she lacked data on the effect the new business might have on the timely fulfillment of existing contracts. Her analysis also showed that the new business would require cross-training and a realignment of reporting relationships, both of which would demand a significant amount of commitment on the part of those who would have to deliver the service outlined in the contract. She had made a "time-efficient" decision that most likely would have been a failure. In this instance, she realized her mistake in time to reanalyze the decision involving the others whose participation the situation required. Leaders rarely have the luxury of this type of second choice.

Once quality and commitment are protected, time efficiency certainly should be considered. However, a manager may want to be more participative than the situation requires for reasons of quality and commitment. He or she may invest time now for future benefit. The situation may provide an opportunity to develop or assess analytic, decision-making or group skills. Or, it may be appropriate to use a given issue to build a more cohesive team. An effective leader assesses a situation in terms of its demand for time efficiency and the competing opportunity for skill development, assessment and team building.

For example, a manager deciding on a tool use policy may be able to protect quality and commitment sufficiently by gathering information on the use of various tools and making the policy decision on his own. He may decide, however, that this situation presents an opportunity for an effective *investment* of time, so he has a group of maintenance mechanics meet with him to set the policy. During this meeting, he assesses their ability to function as a team, their analytic skills and their supervisory potential.

Myth V: A manager should make people feel as if they're participating, even if they are not

This common philosophy might be called "the myth of pseudo-participation." There is nothing wrong with a manager calling a group together to announce a decision. Asking for individual or group contribution while reserving the right to make the final conclusion is a legitimate leadership behavior. However, people can be led to believe that they are participating, when they purely are being manipulated by a manager who clearly made the decision before arranging the participation. The high risk the manager runs in this situation is that people will see exactly what is being done and the effect on commitment will be opposite to that intended.

Myth VI: Managers should never relinquish control over a final decision

Many managers believe that giving up the right to make the final conclusion in a situation somehow is forfeiting responsibility. A manager, under certain circumstances, should delegate. Under other circumstances, a leader should be willing to have an issue addressed in a meeting in which he or she participates but relinquishes the right to make a final decision.

Resolving a concern through delegation or concensus does not diminish the manager's responsibility for the outcome. He or she is merely employing one approach to resolving the concern. While these tactics are certainly not advisable if the group or individual cannot be trusted to behave in a responsible way, their power to generate maximum commitment and use of talent makes them viable alternatives.

For example, a manager is faced with a decision regarding the best flexible work-hour policy. Because people with certain capabilities have to be present during all business hours, the decision needs to be the best possible marriage of individual and organizational goals. The manager is sure that all the people affected share the organization's objective to maintain high quality coverage and not increase the number of employees. Commitment to this "flextime" program is critical, both because a major purpose of the change is to increase morale and because the system will rely to some extent on individual honesty. The manager in this situation may want to set some basic guidelines and resolve the issue in a group setting in which she participates, but leave the final conclusion to the group.

Myth VII: Managers should use a consistent leadership behavior so that their behavior is predictable to their subordinates

If all the issues that confronted a manager were identical, consistency might be desirable. However, I've never seen a manager who faced situations that all had exactly the same needs in terms of quality, information, analysis, commitment, time and the development of subordinates. A number of participation options are open to a manager: no participation from others, obtaining information from others, obtaining analysis from individuals, obtaining analysis from a group and participating in a concensus meeting.

All of these alternatives are equally valid; the situation should dictate to the manager which is most appropriate. A personnel selection decision, a safety program decision, an equipment failure decision, a vendor selection decision and a workflow decision probably should involve different people making different types of contributions with different degrees of time pressure.

I am not advocating inconsistency of style in areas such as values, orientation toward people, discipline or method of communicating. I am suggesting that the manager who can respond flexibly to a situation by determining the required extent and type of involvement has better odds for success than the manager who consistently uses the same degree of participation. In this flexible approach, the leader does use a consistent, and therefore predictable, process to determine the nature of others' involvement.

One of the most fundamental leadership decisions is the determination of when and how to involve others in resolving issues. The manager who makes that decision only after analyzing the unique variables in a given situation is making the best use of available information. The manager who uses participation selectively to protect the quality of the conclusion and the commitment of those who will implement it is maximizing his or her chances for success. The manager who recognizes instances in which time should be saved and those in which time should be invested is using that precious commodity most wisely. Finally, the manager who is able to exercise different leadership behaviors in situations with different circumstances is best able to cope with the varied demands inherent in any management position. These are all leadership skills that can be learned.

The Human Dimensions of Office Automation

Chaplain (MAJ) Geoffrey H. Moran

Harnessing or Harnessed?

"Look who's harnessed now?" Someone has written that if we knew what horses said to each other, we would find out that they are having good laughs over seeing us humans struggling in and out of the shoulder and seat belts in our automobiles. The illustration may apply aptly to how we deal with the new technology of computers.

Many see the possibilities for harnessing computer technology to support our goals. It is more difficult, however, to foresee the ways computer technology may harness us. It is both naive and dangerous to imagine and celebrate all the ways computers will make the world better without critical assessments of the changes caused by the increased use of computers.[1]

Years ago, science fiction writer H.G. Wells wrote: "We have writing and teaching, science and power; we have tamed the beasts and schooled the lightening . . . but we still have to tame ourselves."[2]

Much of chaplains' work has to do with this "taming" of the human beast. We do it with ourselves, with the young soldier, with family members, and with the military units and organizations in

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[1] This article is a revision of part of the Information Systems Plan of the Office of the Chief of Chaplains, U.S. Army, published in July 1984.

[2] H.G. Wells, quoted by J.H. Foegen, "The Human Implications of Computers," *The Christian Century*, Feb. 22, 1984, p. 198.

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which we minister. The increasing impact of technology on life in the military, with the requirement to "tame" it, doubtlessly will occupy a growing part in our varied ministries. Certainly it will affect the ways we conduct the organizational and managerial functions of the chaplaincy itself.

From March to August 1984 the Office of the Chief of Chaplains, U.S. Army, conducted a study of how it acquires, stores, and uses information to accomplish its mission. Every Department of the Army agency was doing a similar study using a proven methodology called Information Systems Planning (ISP). The ISP approach looks at every facet of an organization's operation with a focus on how information is used. While an eventual use of the ISP study relates directly to the use of computers in automating certain office functions, the ISP study is not about computers. It concerns organizational processes.

Paying attention to the people in the organization has a special place in the process of office automation. How people at all levels of the organization are to deal with new technology was crucial for the office of the Chief of Chaplains in its own successful automation, but also because it is a forerunner for the rest of the chaplaincy.

Ages and Stages

The Information Age

John Naisbett's 1982 best seller *Megatrends* describes ten major transformations taking place in our society. Of these, the most subtle and yet the most explosive, according to Naisbett, is the shift from the industrial age to the information age. The subtlety is evident in his claim that the industrial age ended in "a little-noticed symbolic milestone" in 1956 when for the first time in U.S. history "white collar workers in technical, managerial and clerical positions outnumbered blue collar workers."[3]

From this subtle shift on the broad front to the dramatic changes chaplains have seen in word processing capabilities alone in the last five years, we know we are in the information age. Furthermore, we realize that the pace of change is quickening.

Functioning effectively in the information age requires office automation systems that do more than simply produce and store information. These systems must also help organize the flow of information. We must seek an office of the future which is people oriented, not machine oriented.

The tendency to become machine oriented is driven by the rapid development of computer technology and the consequent piecemeal fashion in which data management has occurred until recently. But

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[3] John Naisbett, *Megatrends*, Warner Books, 1984, p.2.

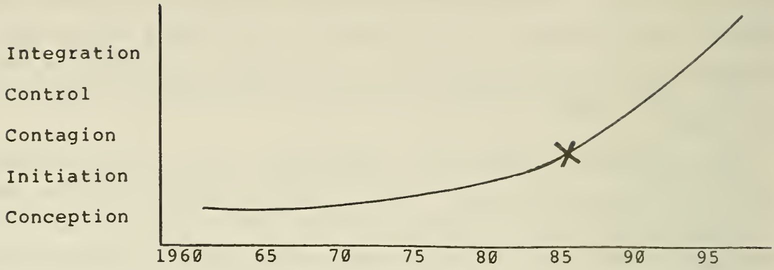

Figure 1: Stages of Office Automation Growth

with the information systems planning approach, there is great potential to improve the human dimensions of organization and management. We are challenged to design information systems which reduce redundancies, optimize data sharing, and provide the leadership of the chaplaincy with the timely and accurate information it needs.

The chaplaincy has already invested considerable time and effort in the Information System Planning process. Because of our profession and calling, we have an implicit mandate to manage well the transitions and transformations of the information age. People still come first. The chaplaincy has an opportunity to model office automation which values persons and supports their unique human qualities.

Stages in Automation

Since the middle of the 1970s, the growth of office automation has been understood as a series of stages. These have been observed with relative consistency in a variety of organizations. Four, five and six stage theories have been described by various authors.

The chart in figure 1, based on a large number of American businesses, depicts the stages of office automation growth from 1960 into the future. It is marked to show where the chaplaincy is in 1985; on the edge of initiation, moving into contagion. There may be parts of the chaplaincy which are in the conception stage in 1985, while other parts have moved through the contagion stage into control. Our purpose here is to note what we typically expect to occur in each stage and to benefit from this learning.

It is not necessary to detail every facet of office automation, but rather to look at the important human aspects in each stage. In

[4] The stages and dates are mainly an adaptation and synthesis of two articles: Richard L. Nolan, "Managing the Crises in Data Processing," *Harvard Business Review*, March-April 1979, p. 115ff, and Janusz Madej, "Stages of Growth in Office Automation," *Computer Decisions*, November 1983, p. 106ff.

each stage there are managerial, organizational, and psychological aspects which should be considered. Figure 2 shows the five stages of office automation growth with the corresponding managerial, organizational, and psychological factors to be considered.

Conception. During the conception stage more visionary managers recognize that effectiveness may be increased by using new office technologies. But even the visionary managers have little idea how much organizational transformation may occur in the long run because there are virtually no organizational impacts in this stage. Although some managers take a skeptical view of the worth of the venture, there is little or no psychological reaction at the user level because they are unaware of the future implications and few managers tell them of these future impacts.

Initiation. During this second stage, there are significant developments on all three levels. On the psychological level of the users, the arrival of the hardware receives various reactions. To those who perceive that the change for them will be great, the fears tend to be high. For those who see little impact on their job, a cautious, wait and see, attitude prevails.

Daryl R. Conner, a consultant specializing in technological change, says that people do not oppose the technology; they oppose the ways it changes their lives:

- new skills are required
- communication patterns change
- structures of control are redefined
- roles and work relationships change
- ownership of data is redefined
- privacy and security concerns arise
- management techniques change
- organizational structures evolve[5]

At the managerial level, those managers who were involved in conception are very busy with managing the computer equipment and are struggling to keep up with the demands of the technology. Typically the danger is that they will pay little attention to what is happening on the psychological level among the users. Thus at the crucial stage for user involvement, the managers are often least attuned to the users' needs.

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[5] Daryl R. Connor, "Managing Technological Change: Dangers and Opportunities," *Professional Trainer*, Winter 1984, p. 6.

ORGANIZATIONAL	No impact	Disorganization	2d & 3d order changes	Reorganizational shifts	Information & organizational structures are complimentary
MANAGERIAL	Visionary or Skeptical	Struggling to accomodate technology changes		Formal Controls	Appropriate Controls Strategic Plan
PSYCHOLOGICAL (user level)	Ignorance	Fear or Opportunity	Enthusiasm or check-out	Held accountable	Acceptance
STAGES:	CONCEPTION	INITIATION	CONTAGION	CONTROL	INTEGRATION

Figure 2: Office Automation Stages and Human Factors

Organizationally, the proliferation of new equipment and capabilities causes unofficial organizational shifts. The shrinking of time required to retrieve and assemble data has organizational impact. While initially it might seem better that the time between communications in an automated office is decreased, this changes the patterns of relationships in the office. For example, a manager used to have to wait for a clerk to obtain information. The manager could always keep the clerk busy. Now the clerk gives almost instant results to the manager, and the clerk is waiting for the next thing to do. This first order change may seem minor, but as we will see, there may be second and third order changes which will be major.

Contagion. The proliferation of new equipment continues and now managerial and professional personnel are using computers for various tasks including decision-making support and word processing. By the end of this stage most of the "shake-out" at the user level will have occured. Those who have accepted the new technologies as a partner of opportunity are enthusiastic. Others are waiting-out or checking-out. In one department store the accounts receivable section started writing resumés when the new computer terminals arrived, instead of learning to use the new system.

On the managerial level, the reluctant managers have jumped on the bandwagon and the proactive managers are busier than ever keeping up with the tasks of managing the new equipment: Who gets what and when? Will this be compatible with that? This one works well! That one doesn't! Organizationally, the second and third order changes are beginning to appear. Tensions and organizational dysfunctions reach the point where they cannot be avoided. This gets top management's attention and the need for controls and other strong interventions are recognized.

Control. A system of formal controls and procedures bring into line the many developments of the earlier stages. Accountability for data is the watchword at all levels from user to managers. The tendency during this stage is for too much control as a compensation for the lack of appropriate control earlier. There will be understandable resistance and resentment at the user level. Managers will experience the added pressure of implementing the control plan and will execute organizational changes based on the new environment in the automated office.

Integration. When an organization reaches the integration stage, users and managers have found appropriate balances of controls and slack in data accountability. There is a strong strategic planning effort from mangagement and the information system is integrated into the processes of the organization. By this stage, a fundamental values change has occurred: information is treated as a resource to be managed. By this stage, it is an organizational value, not just a concept. With good strategic planning and balance of controls, the organization can continue in the integration stage indefinately.

Of course these stages and levels are not a master blueprint of what will happen at every installation or major command in the chaplaincy. They capture for us, however, the experience of others in the stages of office automation. That experience can be of great benefit to the chaplaincy as we work at the task of effective information resource management.

Roles and Rules

In the various stages of office automation we have seen how some roles change, and we have seen the need for some rules to control that organization's use of the new technology.

Changing Roles

Role relationships are highly vulnerable to changes during office automation. The relationships between top management and middle management, and the role relationships between middle managers and support staff; *e.g.*, secretaries, clerks, assistants. Once the initial time investment for learning a new automated system and entering the data is made, the productivity of the support staff should increase dramatically. The results may take several forms. The secretary or clerk may have too much idle time and become bored and lethargic. The new computer may make the tasks so easy that now the secretary or clerk is highly overqualified for the job. Many secretaries reached higher ratings because of their ability to take shorthand and haven't been asked to use that skill for years. Careful attention must be paid to the changing roles of the support staff during the office automation process. Thinking of new tasks must not be make-work to fill idle hours, but rather must be appropriate tasks which enhance the mission of the chaplaincy and which give to the secretary or clerk greater esteem, responsibility, and professional development.

When middle managers begin to have terminals or computers in easy access, the managers start doing a great deal of their own typing. Because of the ease of word processing systems, an increasing number of middle grade chaplains do their own drafts on a computer and make the final copy without ever going to a secretary or clerk. Many have found it easier and quicker to do much of their written work in this way. Just because a manager can do in 10 minutes what used to take the secretary 12 minutes to do, it does not necessarily follow that time is being used wisely. The computer tends to cause a role gap between the manager and the support staff. Because the computer makes easier the routine secretarial tasks, less of the normal secretarial skills are needed. The new computer skills may or may not challenge the secretary to growth and development. At the same time, the manager has taken away the more demanding tasks, *i.e.*, writing, typing, and proofing. Thus in some cases, the secretary who was formerly the key coordinator and action agent between managers and clerks, now sits with nothing to do in a role gap.

In the relationship between top management and middle managers there is a different potential problem. Traditionally, requests for information from senior chaplains go down through several layers of management to the level which has the data. It is then retrieved, and "massaged" at every level as it is passed back up the chain. A pessimistic view of this process would assert that the senior chaplain is getting whitewashed data. On the other hand, optimists would say that the top management is getting the best advice from the staff. Consider what happens if the Chief of Chaplains has a terminal on his desk and can retrieve a wide variety of data in personnel, funds, or policy without asking for it down through two layers of supervision? Will he have more timely data? Yes. Will he have accurate data? Yes. Will he have information? Not necessarily. All up and down the supervisory chain, managers and subordinates must wrestle with the issues of effective information management and appropriate uses of the new technologies. Role clarity is important throughout the information systems planning process.

Making Rules

One of the primary concerns of an Information Resource Manager would be finding the right balance between a tightly controlled information systems environment and a slack environment in which few managerial controls are operative. Some rules must be made clearly and early in the stages of automation. Some of these concern mundane, but very important, procedures such as making back-up copies of disks. Some organizations have insisted on clear compatibility standards, others on a sole product line, and others letting departments purchase whatever they wanted within very broad guidelines.

Making rules and procedures right the first time will take more effort, but will save data re-entry many times over. Naturally, controls and procedures in Army chaplaincy offices must conform to Army regulations, directives and policies, and higher headquarters must be quick to inform subordinate staff chaplain offices of controls for interfacing to required standards.

We live in the information age. In our process of harnessing the best technology to achieve our objectives, the human dimension meets us at every turn. Regardless of what new technologies emerge or how they change the ways we live and work, we must never forget our concern for people. This is the foundation of our ministry to soldiers, to their families and to the Army.

The Power Failure in Organizations

Irwin M. Rubin and David E. Berlew

More than ever before, organizations need to increase productivity and efficiency to meet the demands of a highly competitive, turbulent environment. Human energies must be aligned in pursuit of a common goal if we are to meet this challenge. This alignment does not now exist in most organizations. Instead, there are signs of spreading apathy, low commitment and poor morale. Increasingly, people are:

- covering up their mistakes;
- taking fewer risks;
- using policies and procedures as excuses for not taking action;
- writing memos rather than confronting difficult issues face to face;
- protecting their turf while being careful not to intrude on anyone else's.

This condition is exacerbated by management's instinctive response to tighten up. With productivity waning, competition increasing and human energy being wasted, this response appears appropriate, at least on the surface. But tightening the reins yields only short-term

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results, at best. The long-term result is to make people even more protective and inflexible, and less productive.

This negative spiral, once thought to affect only hourly workers, has begun to infect middle management. According to a recent survey,[1] as a result of top management's pulling in the reins, most middle managers are "more unhappy with their companies than with their jobs." They have "lost confidence in the leadership abilities of their superiors" and feel that they "cannot talk to their immediate superiors as readily now as they could a few years ago." Almost 70 percent complain of "eroding authority, of seeing too many decisions made at the top that a year ago were made by them at their level." This condition, the survey concludes, "poses a serious threat to reviving sagging productivity and boosting bottom-line performance in the 1980s."

Greater use of formal authority and more sophisticated and complicated control systems—tightening tools—are responses to surface symptoms and not root causes. As a result, the core problems persist and spread.

A return to basics

For years we have been told that power corrupts and absolute power corrupts absolutely. It is our premise that in most organizations and for most people, it is feeling powerless that corrupts most of all. People who feel powerless invest their energy in the dysfunctional behavior noted earlier. People who feel powerful, who believe that they can make a difference, exhibit diametrically opposite behavior. Such individuals:

- are more concerned with achieving results than avoiding mistakes;
- do what needs doing rather than waiting for someone else to take action;
- accept the risks required to achieve innovative results;
- look for opportunities to contribute, even outside their defined area of responsibility;
- use a wide range of contacts and resources to get the job done;
- expect to influence peers and superiors as well as subordinates;
- communicate directly and forcefully.

These people are the key to organizational productivity, both through innovative achievement and solid execution of management fundamentals. Whatever their position or role, they accept responsibility for making things happen; their confidence is manifested in action. In contrast, organizations staffed by individuals unable or unwilling to take responsibility for influencing people and events become increasingly bureaucratic. Unblocking and redirecting our vast reservoir of human energy requires a reexamination of some fundamental beliefs about the sources, uses and abuses of power.

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[1] Results of a study issued by William M. Mercer, Inc. as reported in *The New York Times*, December 15, 1982.

Positive vs. negative power

For most people, the word power elicits negative associations. The sad reality is that the personal experience many people have had with power has been negative. They were made to feel like a pawn in another person's game.[2] Someone exercised power in a way that made them feel squelched, weakened, inadequate or manipulated. This can happen through direct contact, as between a teacher and a student or a manager and a subordinate. It can also happen to an entire work group or organization if the members feel over-controlled, under-used or exploited.

We accept and acknowledge that power can be used in ways that are destructive to the human spirit. And we firmly believe that the positive use of power has enormous potential.[3]

The fact is, power is neutral—it is neither inherently good nor bad. It is the way power is used, and its consequences, that create the positive or negative bias. Let us look at an analogy.

Gasoline is a source of power or energy. It powers, among other things, automobiles. One person chooses to drive his automobile (i.e., use his power) to transport elderly people to the food market. Another person chooses to drive her automobile as a getaway vehicle in a bank robbery. The power used is the same in both cases. It is how the two individuals chose to use their power that leads us to a positive or negative value judgment.

So, the reality of personal choice and personal responsibility is related to the concept of power. We believe that people can learn to exercise their power in ways that leave others stronger and more powerful. The ultimate decision of how to use our power always lies with us as individuals.

Positional and personal power

In addition to facing up to the personal choices and responsibilities that accompany the use of power, it is critical to distinguish between two sources of power: the position and the person. Positional power derives from the rights and prerogatives that accrue to a slot on an

[2] Kolb, Rubin, & McIntyre. *Organizational Psychology — A Book of Readings.* Englewood Cliffs, N.J.; Prentice-Hall, 1974.

[3] Berlew, D. "Leadership and Organizational Excitement," *California Management Review*, Winter 1974.

organizational chart. The occupant of the role inherits those powers; they come with the turf. Parent-child, teacher-student and coach-player are other examples of hierarchical role relationships in which one role has power "over" another role. (It is not by accident that the phrase "over" is commonly used to describe these relationships. That image, and the behavior upon which it is based, has done much to create the negative reactions most people have to the concept of power.)

The power we bring as a person to whatever roles we occupy has received relatively little attention, and even when it has, the connotation has remained typically negative, i.e., "She took power into her own hands," or, "He made a power play."

An over-reliance on positional power is at the heart of management's instinctive reaction to tighten up when things are going badly. The negative behaviors that result are perfectly predictable given this limited view. The stereotypical large bureaucracy is virtually immobilized due to an over-reliance on positional power. It lumbers along, sputtering, like an automobile about to run out of gasoline.

The pragmatic reality is that an organization could not function if people did not exercise personal power. People in staff consultant roles, by design, have no positional power. Even managers have to negotiate with peers and superiors to do their jobs.[4] When managers try to influence anyone other than their direct subordinates, they have little or no positional power. They must depend on personal power.

Sources of personal power

David Berlew and Roger Harrison identified four primary personal influence styles (see Table 1). Each has the potential to be used negatively to manipulate or weaken others, or positively to empower and enable others. Clear intention, situational appropriateness and skill at application are the keys to using personal power positively.

There is nothing new or magical about these styles. Indeed, the myriad of everyday examples of their positive use contributes significantly to people's willingness and ability to reexamine their fundamental beliefs about power, both personal and positional. We feel positive about people who are able to articulate clear, concise proposals that are supported by well organized facts and logic (persuading), (asserting), (bridging), and (abstracting). The ability to be clear and direct, but not aggressive, in communicating our needs and in structuring fair and equitable exchanges is a fundamental interactive skill (asserting). All of us, at some point in our lives, have seen guided by someone who exhibited sympathy and listened nonjudgmentally

[4] Berlew, D. The need to negotiate with colleagues. *International Management*, February 1981.

Table 1—The Situational Influence Model

PERSUADING	The individual produces detailed and comprehensive proposals for dealing with problems; is persistent and energetic in finding and presenting the logic behind ideas and in marshaling facts, arguments and opinions to support a position; is quick to grasp the strengths and weaknesses in an argument and to perceive and articulate the logical connection between different aspects of a complex situation; is a vigorous and determined seller of ideas and an effective defender of the logical approach to business problem solving.
ASSERTING	The individual is direct and positive in asserting wishes and requirements; lets others know what he or she wants from them and is quick to tell them when he or she is pleased or dissatisfied; is willing to use influence and authority to get others to do what he or she wants; skillfully uses a combination of pressures and incentives to get others to agree with plans and proposals and follows up to make sure the others carry out their agreements and commitments; readily engages in bargaining and negotiation in order to achieve objectives, using both tough and conciliatory styles according to the realities of power and position in each situation.
BRIDGING	The individual is open and nondefensive, being quick to admit when he or she does not have the answer or when he or she has made a mistake; listens attentively to the ideas and feelings of others, actively communicating interest in their contributions and understanding of their points of view; is willing to be influenced by others. Gives credit for others' ideas and accomplishments; makes sure everyone has a chance to be heard before decisions are taken, even when it takes extra time and he or she does not agree with the others' positions; shows trust in others and helps them to bring out their best strengths and abilities, even when that means remaining in the background.
ATTRACTING	The individual appeals to the emotions and ideals of others through the use of forceful and colorful words and images; projects enthusiasm that is contagious; can bring others to believe in their ability to accomplish and succeed by working together by articulating a vision of future possibilities; can see the exciting potential in an idea or situation and can communicate the excitement to others; brings others to see the values, hopes and aspirations that they have in common and helps them to build these common values into a shared sense of group loyalty and commitment.

(bridging). The power of dreams and visions is ever present in our lives, from our childhood heroes to the people in our adult lives who draw us toward them with their personal magnetism (attracting).

The role of personal power in organizations

The return on investment for the development and encouragement of personal influence skills is high. A major study by Kanter, reported recently in the *Harvard Business Review,*[5] found that managers who produce innovative achievements possess two special qualities: the ability to envision an accomplishment beyond the scope of their job and the behavioral skill and flexibility to garner the resources and support needed to make the project work.

Kanter comments: "Because of the extra resources they require, entrepreneurial managers need to go beyond the limits of their formal positions. For this, they need personal power." They must, in other words, exercise personal power to mobilize resources and people to get things done. She argues that "lack of (personal) power tends to create managers who are more concerned about guarding their territories than about collaborating with others to the benefit of the organization."[6]

Envisioning new, exciting possibilities beyond the scope of one's job is a start. To bring these visions to a practical, productive climax requires a highly flexible set of influence skills. A style that revolves around participation, collaboration and persuasion is essential, a combination of push (persuading and asserting) and pull (bridging and attracting) styles, to use our terminology.

Exceptional managers are not empowered simply by their bosses or their positions. On their own they seek and find the additional strength it takes to carry out new initiatives. For non-routine accomplishments their power-related tools do not come through the vertical chain of command but rather from many different sources, within themselves and the surrounding organization. As Kanter concludes, "If a company culture fosters collaboration and its structure encourages managers to 'do what needs to be done,' (i.e., to use both their positional and personal power) more of them are likely to be entrepreneurial."[7]

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[5] Kanter, R.M. "The Middle Manager as Innovator." *Harvard Business Review,* July-August 1982, pp. 95-105.

[6] Ibid., p. 97.

[7] Ibid., p.95.

For some, these findings, and the mushrooming body of related studies,[8] are a source of hope, excitement and enthusiasm. For others, they are a source of concern. "Entrepreneurs are a pain to manage; they always want to be their own bosses!" is how one chief executive officer put it. While it is easy to point to the negative attitude in the chief executive officer's protest, it does speak to an important concern: How do you manage with some degree of consistency and coherence, an organization full of entrepreneurial managers, all of whom are trying to "do what needs to be done"?

Organizational cultures

The concept of organizational culture is beginning to emerge as a solution to this apparent dilemma. Kennedy and Deal remind us of a significant truth in this regard: "We need to remember that people make businesses work. And we need to relearn old lessons about how culture ties people together and gives meaning and purpose to their day-to-day lives."[9]

People do not break cultural imperatives very often. The consequences of wandering too far from the norms of a culture vary from playful (but pointed) joking to excommunication.

A strong culture gives people guidelines for making independent decisions about what to do and how to do it. It provides a kind of internalized "super-vision" that allows an organization to encourage a level of individual initiative without inviting chaos. Decisions anywhere in the organization are made in the context of shared expectations that link the entire organization. The chief executive officer and the guard at the gate both make decisions and take actions using the same value screen to weigh alternatives: "Is this the highest quality possible?"; "Is this the best service we can provide?"; or whatever phrase captures the core values of the organization.

Summary

Kanter, to review, tells us that a company's productivity depends to a great degree on how innovative are its middle managers. Middle managers are successful, in part, because they are willing to use their personal power to do what needs to be done. A strong corporate culture, based on common values, provides the internalized guidelines and shared expectations that allow an organization to loosen the reins and give more leeway to middle managers willing to take initiatives.

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[8] Pascale & Athos. *The Art of Japanese Management.* New York: Simon & Schuster, May 1981; Keifer & Senge. "Metanoic Organizations: New Experiments in Organizational Transformation (unpublished paper from Innovation associates, Framingham, Mass., 1981); and Peters and Waterman. *In Search of Excellence.* New York: Harper & Row, November 1982.

[9] Deal and Kennedy. *Corporate Cultures — The Rites and Rituals of Corporate Life.* Reading, Mass.: Addison-Wesley, 1982.

These findings and the challenges they represent to organizations will cause a fundamental reexamination of a heretofore closet concept: power. Leaders who feel comfortable and secure in their understanding of the positive side of power and the need for both positional and personal power, will be those capable of creating organizational cultures that bond powerful people together, in the same way that a flock of wild geese are able to fly in perfect V-shaped formation.

Managers who are unable or unwilling to see these realities will continue to be handicapped in their jobs. An over-use of positional power and a negative reaction toward the use of personal power by subordinates result in the need, on any leader's part, to spend considerable energy keeping people in line. It is hard to imagine how far a flock of wild geese would get if its leader was always nervously looking back over its shoulder. Indeed, it is hard to imagine members of the flock following such leadership for long. And if they did, they would soon begin to exhibit the behaviors common to those who have been made to feel powerless.

Powerless people cannot be expected to contribute fully to enhancing organizational productivity. This is the real energy crisis that prevents us from meeting the current demands of a highly competitive, turbulent environment.

The Art of Managing Differences

Herbert S. Kindler

Managing differences is an art requiring knowledge, skill and practice. Virtually all managers adjudicate competing claims and deal with differing demands. To be more effective in this art, managers need better tools and training.

A new model, developed over the past five years, clarifies when and how to use nine important strategies for managing differences. The model is based on managers' behavior rather than their attitudes about cooperation, competition, concern for self or concern for others.

To help managers see which strategic styles they use, and how extensively, they complete the Management of Differences Inventory^{tm} (MODI) ^{tm} either during or just prior to training. MODI-self provides self-perceived data, while MODI-feedback collects inputs from one's boss, associates and subordinates to learn how they view the individual handling differences between them.

The starting points are self-awareness of how one deals with conflict and appreciation of others' perceptions. Creating behavioral change requires the development of confidence and skill in applying the appropriate strategy to a situation. In cooperation with MRG

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Information about the Management of Differences Inventory is available from Management Effectiveness, P.O. Box 1202, Pacific Palisades, CA 90272. (213) 459-6052.

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Associates, particularly Eric Herzog, we developed a training program that includes extensive skill-building practice with exercises for each strategic style and with actual conflict situations facing trainees.

Managers need all the help they can get to deal with differing views in difficult situations. The payoff is substantial. Conflicting views offer opportunities to learn more about ourselves, explore the views of others and develop productive and satisfying relationships. When managers handle differences well, they can identify underlying concerns, stimulate creative effort, reduce antagonistic feelings, correct misunderstandings and marshal commitment to needed change.

When conflict is handled poorly, the costs are high. Mishandling can waste resources, bruise feelings, undermine morale and trust, stifle valid dissent and slow progress.

How can we manage differences more effectively? Schmidt and Tannenbaum prescribe two skills: the ability to diagnose differences accurately, and the ability to select and use appropriate behaviors.[1] Diagnosis, according to these authors, requires identifying the stage to which a conflict has evolved and determining its source.

Unresolved conflict, according to Pondy, tends to follow a four-stage pattern: *latent*, the period when seeds of conflict are sown and gestate; *felt,* when emotional tension builds; *perceived,* when one person views another as acting against his or her best interests; and *manifest*, the stage of overt or covert action.[2] If, during this cycle, inappropriate action causes differences to remain in limbo, a subsequent conflict cycle may be planted.

A vital aspect of diagnosis is to identify conflict sources. Probing questions, such as the following, can help: Which people have a high stake in one another's behavior? Are competitive conditions, such as peers seeking the same higher-level position, provoking discomfort or anxiety? Do changes, underway or proposed, threaten to diminish anyone's self-esteem?

These questions can be raised systematically against the backdrop of critical organizational functions such as: goal-setting, differentiation of roles, integration of activities and system maintenance. For example, under goal-setting, one examines whether differences exist in terms of time-frame, priorities or perceived obstacles. Under differentiation of roles, one checks for overlapping boundaries, unclear tasks, job overload or incompatible expectations. Integration disparities can develop over issues of power, communication and organizational structure. The need to maintain stable operations may provoke conflict around such issues as rules, training and reward systems perceived as too rigid, too lax, uneven or unfair.

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[1] Schmidt, W.H. & Tannenbaum, R. "Management of Differences," *Harvard Business Review*, November-December 1960, p. 107.

[2] Pondy, L.R."Organizational Conflict: Concepts and Models." *Administrative Science Quarterly*, September 1967, pp. 296-320.

When the stage and source of conflict are identified, managers need to select and use appropriate behaviors. Filley studied how effectively managers deal with differences.[3] He asserted that managers use "relatively stable patterns of conflict-resolving behaviors," regardless of circumstances. For example, if a manager uses dominating behavior in one conflict situation, he or she is likely to overuse it-repeating this style even in situations where it is dysfunctional. Filley has two theories that attempt to explain this anomaly: First, as children we develop conflict-resolution styles before fully understanding the consequences of our behavior; second, we develop ineffective patterns of behavior without the knowledge that more appropriate styles are available.

Regardless of why conflict-resolution styles may be self-reinforcing, it is important to understand how managers can break such habit patterns and respond appropriately to each new circumstance. During recent years at leadership workshops, I asked more than 200 managers from industrial and government organizations how they prepare to deal with interpersonal differences. My specific question was: *"When your views on a work-related issue differ from the views of another person who also has a stake in the issue, how do you prepare to deal with the situation?"*

Responses varied from "I don't prepare if I feel confident and trust the other person," to carefully worked out strategic approaches. Specific strategies included: "I gather information to support my position; I decide what points I am willing to concede; I assess what I can learn from the other person; I weigh the emotional impact of the issue; I decide what future relationship I want with the other person; I get a sense of how much I trust him or her."

Two main concerns ran through the responses: "How flexibly do I want to assert my viewpoint?"" and "How intensely do I want to interact with others holding divergent views?" The dimension, *viewpoint flexibility*, is concerned with how important and how attainable one's initial position appears, and what might be learned by being open to other people's views. The dimension, interaction intensity, is concerned with the level of personal involvement and how casual or intimate, how transient or ongoing a relationship one wants. Support for a two-dimensional model of managing differences based on view flexibility and interaction intensity is found in the research on interpersonal behavior.[4]

[3] Filley, A.C. "Some Normative Issues in Conflict Management." *California Management Review*, Winter 1978, p. 63.

[4] Osgood, C.E., Suci, J.C. & Tannenbaum, P. H., *The Measurement of Meaning.* Urbana, Ill.: University of Illinois Press, 1957.

Figure 1.
Nine Strategic Styles for Managing Differences
(between two people or groups with a shared problem)

INTENSITY OF INTERACTION			
intense, active or personal	•A3 **DOMINATION** You unilaterally induce, persuade, force compliance or resist.	•B3 **BARGAINING** You jointly seek means to split differences, set trade-offs or take turns.	•C3 **COLLABORATION** You jointly problem-solve to integrate views.
moderate	•A2 **SMOOTHING** You unilaterally accentuate similarities and downplay differences.	•B2 **COEXISTENCE** You jointly establish a basis for both parties to maintain their differences.	•C2 **SUPPORTIVE RELEASE** You release the issue and provide needed support to the other party.
mild, passive or impersonal	•A1 **MAINTENANCE** You unilaterally avoid confronting differences or delay making changes.	•B1 **DECISION RULE** You jointly set objective rules that determine how differences will be handled.	•C1 **NON-RESISTANCE** You offer no resistance to the other party's views.
FLEXIBILITY OF VIEWPOINT	firm	moderate	flexible

Based on insights derived from my interaction with managers, I constructed the model in Figure 1. Consistent with the two underlying dimensions, nine patterns of behavior or strategic styles are identified. These are comprehensive but not exhaustive; a single style or blend of styles can manage differences. I have tried to use nonjudgmental terminology for the nine styles assuming *all* styles can be effective when well-executed and well-matched to the situation.

Selecting strategic styles for managing differences

Equipped with a broad repertoire of conflict-handling strategies, managers can more effectively deal with difficult differences and people. To help match the nine styles to appropriate situations, suggestions for applying each style follow:

A.1. MAINTENANCE

- *Your intent*—Firm viewpoint, low interaction.
- *Process*—Maintain the status quo by avoiding or delaying action on viewpoints that differ from your own. This approach may be used as a holding or interim strategy.
- *Application*—Use when you need time to collect information, enlist allies, augment resources or deal with higher priority issues. Use also when you want more time to build rapport, let emotions cool or allow recent changes to stabilize.
- *Example*—Your secretary just spoke with a customer who is threatening a law suit and wants to talk with you immediately. You postpone returning the call until after consulting your legal department.

A.2. SMOOTHING

- *Your intent*—Firm viewpoint, moderate interaction.

Figure A

Figure B

- *Process*—Gloss over, omit or downplay considerations that would fuel opposition to your views; emphasize factors that support your position.
- *Application*—Use when you want your views to prevail but have no direct authority over the involved others; or don't have time for full-scale discussion; or feel others are not prepared to handle the whole story.
- *Example*—You want to leave a meeting early for personal reasons and offer the chairperson a quick, compelling excuse rather than the whole truth.

A.3. DOMINATION

- *Your intent*—Firm viewpoint, high interaction.
- *Process*—Use persuasion, rewards, penalties or whatever pressure is appropriate and needed to win acceptance of your views.
- *Application*—Use when speed is important; or when you believe the others involved have little to offer to change your views; or when winning your position is more important than the possibility of causing alienation.
- *Example*—Following several lengthy give-and-take conversations, your subordinate continues to submit important monthly reports late. You spell out the consequences of future noncompliance in unequivocal terms.

B.1. DECISION RULE

- *Your intent*—Moderate view flexibility, low interaction.
- *Process*—Jointly agree on rule or objective criterion (such as a coin flip, vote, seniority system, arbitration process or test score) as the basis for deciding among specified alternative views.

- *Application*—Use when any alternative under consideration is better or less costly than inaction; or when you want to be seen as fair and impartial.
- *Example*—Two equally qualified employees both want to work overtime and only one can be selected. You resolve the issue on the basis of seniority.

B.2. COEXISTENCE

- *Your intent*—Moderate view flexibility, moderate interaction.
- *Process*—Jointly determine how to productively coexist, including monitoring the agreement, while following your different views. This may be an interim strategy until both views can be more definitively assessed.
- *Application*—Use when both parties will not be moved from their positions without further evidence or compelling motivation and when making the wrong decision could prove costly.
- *Example*—You can't decide between two incompatible advertising strategies and jointly agree to try both in different marketing areas.

B.3. BARGAINING

- *Your intent*—Moderate view flexibility, high interaction.
- *Process*—Offer something the other party wants in exchange for something you want; repeat the offer and counter-offer procedure until one party accepts.
- *Application*—Use when both parties can gain from each other, now or with future reciprocity, what they want at a cost they are willing to pay; or when the cost of not reaching agreement is higher than the cost of a compromise resolution.

Figure C

- *Example*—You offer second-mortgage financing to a prospective buyer, knowing that if your house doesn't sell quickly you will miss a highly desired career opportunity.

C.1. NON-RESISTANCE

- *Your intent*—High view flexibility, low interaction.
- *Process*—Even though you differ with the other party's views, you offer no resistance and implement required action diligently.
- *Application*—Use when the issue is minor to you but important to the other party; when you want to learn more by implementing the differing viewpoint; or when you want to be seen as a team player.
- *Example*—Your boss asks you to draft a manual that you believe should be deferred for higher priority needs. Nothing critical, however, is involved and you have opposed her last four proposals. You bow to her wishes this time.

C.2. SUPPORTIVE RELEASE

- *Your intent*—High view flexibility, moderate interaction.
- *Process*—Encourage the other party to resolve the issue, express your confidence and emotional support and stipulate any limits or conditions.
- *Application*—Use when the other person or group is capable but lacks self-assurance, you want to foster initiative and commitment, and the cost of failure isn't excessive.
- *Example*—Your overly dependent subordinate doesn't want to take responsibility for a low-risk decision that you believe he can capably handle. You tell him, "I know you can find a good resolution, and I want you to do it on your own."

D.1. COLLABORATION

- *Your intent*—High view flexibility, high interaction.
- *Process*—Present your views and listen empathetically to all other views; probe underlying assumptions and seek a creative resolution

Figure D

that satisfies the important desires and concerns of all involved persons.

- *Application*—Use when the issues are too important to be compromised, the participants are capable and adequate time is available. Also consider using when participants want a closer working relationship or when commitment is vital.
- *Example*—Your company's recently introduced product line isn't meeting profit expectations, and a new creative approach is needed.

My interest in conflict management was sparked years ago when the company I worked for ran into strong differences of viewpoint. We were building an oil refinery at Sarnia, Canada. Plans called for traces (negligible in our view) of the chemical "phenol" to flow into the St. Clair River, source of drinking water for the city of Detroit. Phenol gives drinking water an off taste unless adequately diluted.

As construction neared completion, Detroit changed its water-purity specifications beyond the refinery's capability to comply. We believed the city officials were arbitrary and unfair. Our engineers knew of no technology that would satisfy the new requirements. With barely two months to the scheduled start-up date and heavy penalties for lateness, time was a critical issue.

The construction company designated an individual—let's call him Dan—to deal with the dilemma facing the firm: it had no known technology to meet the newly imposed phenol constraints that the city required prior to start-up of the refinery.

What guidance can the managing-differences model offer Dan? With respect to "interaction intensity," the more intensely Dan interacts with all involved parties the better, because time is so short. "View flexibility," however, will vary with the different people and issues that confront Dan. In dealing with his oil-company client, Dan will want to take a firm stance against paying a late start-up penalty for conditions beyond his company's control. With his engineering colleagues, a highly flexible position is indicated because no clear answers are available. With the city officials, *moderate* flexibility is realistic. Political pressures preclude the officials from totally backing off their demands.

Dan used different styles for each subset of the dilemma. His *dominance* stance with his client was persuasive and they waived the late start-up penalty. Dan's *collaborative* style with his co-workers helped them develop a new technical solution. They discovered microbes that, when placed in the water settling tanks, ingested and neutralized the phenol. Finally, *bargaining* with the city officials resulted in a six-month extension. Only two minor problems developed. Customs personnel were reluctant to admit two tank-trunks of invisible microbes into Canada. And, after six months of smooth operations, when the refinery shut down for routine maintenance, all the microbes died. They needed the phenol to sustain them. After a new supply was imported, the microbes were "spoon fed" phenol during periods of plant shutdown.

Using strategic styles for managing differences

Selecting appropriate strategies is one thing: applying them effectively is another. A major need in broadening our conflict-handling repertoire is to be aware of our tendencies to avoid certain behaviors and overuse others. Following is a systematic approach, using the dimensions in the managing-differences model, to check for emotional or self-image barriers that may be getting in your way. Ask yourself the following four questions:

- *Do I have a pattern of being firm even when flexibility seems appropriate?* If you've developed a pattern of responding to differences with firmness, you may be overly concerned about appearing irresolute or "wishy washy." Your interaction with others will be impeded if you get a reputation for being rigid, stubborn or unresponsive.
- *Am I flexible in my views when firmness and conviction might be more appropriate?* If so, you may be "playing it safe" too often. Overdoing flexibility may come from a strong need to be liked. Managers who are too open to changing their views lose credibility and appear to be pushovers.
- *Do I get personally and actively involved in conflict when a passive role might be more constructive?* A persistent need to be involved may indicate a fear of giving up control. Managers who hold a "tight rein" may find themselves with dependent subordinates who are unable or unwilling to take a stand on controversial issues.
- *Do I prefer to be impersonal or aloof when intense personal involvement appears to be called for?* If so, fear of expressing and exposing feelings may block full and open discussion of differences.

To break up old patterns, we need knowledge of alternative behaviors, self-awareness and lots of practice. Some concluding suggestions for translating managing-differences concepts into practice are these:

- *Self-awareness.* To handle differences well, managers need to predict their own behaviors at least as well as others can. To improve your skill in this area, you can: be more sensitive to your physical and emotional reactions, particularly during stress-evoking confrontations; observe how others respond, including nonverbal signals, to your ideas, proposals and directives; develop close friendships with people who will offer candid feedback; and use questionnaire-type instruments to assess behavioral patterns. The self-administered *Management of Differences Inventory*tm reflects which strategies you use most and least often.
- *Anger.* The friction of intense interaction often sparks anger, a basic emotion that everyone has some difficulty handling. While its

full-blown expression is usually inappropriate in organizational settings, the feeling is important to notice. Disproportionate anger often reflects stored hostility from an earlier time and may not be related to what's going on now. In any case, the outcome almost always improves when you find ways to defer dealing with substantive or sensitive issues until angry feelings cool.

- *Preferences.* Our culture supports leadership qualities associated with decisive action and strongly-held convictions. To handle differences using a full range of options, we need to sort out our principles from negotiable preferences. One way to gain perspective about the importance of an issue is to imagine looking back at the conflict situation a year from now asking, "Now that my view has been implemented, has it significantly contributed to either my satisfaction or the organization's productivity?"

Finally, we can handle differences more effectively to the degree that we act in ways that preserve the mutual respect, dignity and good faith of all participants.

The Post Chaplain as Pastor: A Descriptive Model of a Shared Ministry

CH (COL) Clarence L. Reaser

This article describes a model of collegial ministry. It grew out of my efforts to strike an effective and productive balance between the two extremes of autocratic and *laissez-faire* leadership in ministry. The model incorporates current insights from the fields of human relations and industrial management, and it suggests a general procedure for creative ministry on an operating Army post.

The study draws on case material from Fort Lee, Virginia, a "mid-sized" Army post near Petersburg, Virginia, the home of the Army Quartermaster Center and School. Fort Lee is the training base for all Quartermaster Military Occupational Specialties (MOS) such as food service, supply, and petroleum. The post population consists of some 9,000 military personnel with their family members.

I. Pastor to the Pastors

The Rating System vs. Pastoral Support and Care

The first issue which arises when a Post Chaplain attempts to be a pastor to the chaplains he supervises is the dichotomy between his role as evaluator, which is symbolized by his writing of the Officer's Efficiency Report (OER), and his role as pastor to pastors. Some insist that these are incompatible relationships and that the best a chaplain supervisor can do is to choose which role he will emphasize

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to the detriment of the other. I acknowledge that these roles must always exist in tension, but I do not think the roles are incompatible.

I believe that placing the tension caused by these dichotomous roles within tolerable limits involves several factors — the first and foremost of which is the rating chaplain's perception of himself. Does he see himself as the one who owns and controls the other chaplains and intends to use this ownership in ways which best serve his own ego needs, or is he the one whose task is to facilitate the other's ministry for the largest good of all concerned? There have been few times during my chaplaincy of 28 years when a rating chaplain has asked or expected me to do some task with this footnote: ". . . and by the way, just remember who writes your efficiency report." On those occasions my emotional reaction was little short of rage. However, since I was dealing with people who were small enough to use that tactic, I didn't dare show my anger. I swallowed my resentment, and I did the job—poorly. My relationship with the rating chaplain and his ability to facilitate my ministry suffered permanent damage because the senior chaplain felt he owned the junior chaplain. From these personal encounters, it became clear to me that the way a chaplain sees himself is the first and most important factor in determining how he will be perceived by others.

Once the senior chaplain has determined for himself what he wants it to be, the second factor in addressing the tension between a Post Chaplain's responsibilities as rater and pastor is the way in which he projects his image.

Another personal anecdote illustrates the point. As Post Chaplain, I have attempted to be a caring pastor within a system that requires an evaluation of the junior chaplain's performance. I have pledged to each person rated that no issue discussed with him in my role as pastor would find its way into the efficiency report. If personal problems should adversely affect a rated chaplain's job performance, the problem that caused it would in no way be mentioned in the report. Insofar as I am successful as pastor, the effect of the problem would be minimized through the counseling relationship and the job performance made more adequate.

The post chaplain who believes in a shared ministry must be a concerned and caring person who is supportive of ministry. He must perform the evaluation function required in the military system, but within a framework that is consistent with his concern as pastor.

In projecting the image of pastor as the more significant, I have found the distinction between process and product to be a useful one. The process is any form of pastoral care I may be able to provide, and it is never a part of the report. The job a chaplain does is product. That's what is graded. Admittedly, it will at times be difficult to separate the two completely since the process inevitably influences the product, but the distinction serves the useful purpose of trying to delineate between the actual job performance and the dynamics which go into producing that job.

This distinction also provides a framework for the third factor involved in the relationship between efficiency reporting and pastoral care; *i.e.*, the openness of the rating chaplain to discuss the rating freely and frankly with the rated chaplain. At the outset, a job description is agreed upon by the rater and the rated chaplain. Broad goals are established and agreed upon by both parties, and specific objectives for accomplishing the goals are set. At some time before the rating, performance counseling is conducted to give the junior chaplain an idea of how well he or she is performing the job. As a concerned pastor, the rater should be willing at any time to discuss the job performance with the rated chaplain and willing to hear any concerns about the confusion of product with process in the rating. He would also make any necessary changes in the rating if the rated chaplain demonstrated a violation of the informal contract between them.

Tension inevitably exists when the post chaplain serves as pastor and facilitator of ministry to the persons whom he rates. Awareness of these three factors which follow can make the tension tolerable and manageable; perhaps even creative.

Relationships of Trust

Crucial to the post chaplain's effectiveness as a pastor to the pastors is the establishment of a relationship of trust with the chaplains individually and as a group. Trust can only be built over a period of time. The length of a post chaplain's assignment on an installation is therefore of considerable significance. Three years ought to be a minimum; four years is preferable.

Monthly chaplain training conferences are prescribed by Army policy and regulations; but at Fort Lee we found that although monthly meetings may be adequate to provide minimum essential training, they are not sufficient for team building. Trust was built among us effectively through weekly meetings. The meetings were designed to provide a forum for information sharing, program planning and coordination. They also served as an important forum for addressing affective issues. As feelings were honestly and openly shared among us, as conflicts were surfaced and resolved, the trust level rose significantly. Those weekly meetings were among the most important vehicles we found for the successful implementation of team ministry based on collegiality. In these weekly meetings, we acknowledged the equal significance of each chaplain's ministry within a diversity of roles and assignments.

Ministry By Objectives and Results (MBOR) Workshop

On most Army posts, at the present time, a year's ministry is planned by a process known as "Ministry by Objectives and Results" (MBOR). It is an adaptation of the well-known process employed by industry called "Management by Objectives and Results." It intends to establish key result areas, defines objectives in measurable and quantifiable terms, and determines criteria for measuring the degree of success achieved. That process, as adapted by the Office of the Chief of Chaplains for use in the Army chaplaincy, serves as an impetus to plan and budget carefully and explicitly for ministry objectives a year and more in advance.

In the model for ministry described in this article, MBOR found a cogent application. It is fully in keeping with the principles of collegiality and permits all chaplains to be involved in developing and owning ministry objectives individually and as a group. That process contrasts with a authoritarian style of ministry which would have the post chaplain, or chaplains at a higher level of supervision, dictate the ministry objectives for the coming year. One of the very significant steps in the development of this model was the decision for all chaplains on post to set aside two full days in early August to plan ministry for the coming year. It provided the most obvious occasion for the post chaplain to serve as pastor to the pastors in developing a ministry plan which was described by the garrison commander as "the fullest, most complete and most cohesive chaplain program ever developed on this post."

During the first year of my assignment as Post Chaplain, several of our weekly meetings in July and August were devoted to building our ministry objectives for the next fiscal year. That method seemed inadequate, however, since the time ran out just as we were coming to grips with issues that were blocking agreement on objectives.

The second year we agreed to meet for two full days at a retreat house five miles from post and away from ringing telephones. We contracted with Protestant and Roman Catholic clergy to provide emergency coverage for the post while we gave ourselves completely and prayerfully to developing a ministry plan with specific objectives which would meet the religious needs of our post personnel for the coming year. In addition, we realized that the previous effort to "plan program" in our weekly meetings lacked a philosophical base which we could provide only in a more intensive experience and with a greater amount of time at our disposal.

Before beginning to develop programs, we gave ourselves to three basic preliminary questions: 1) What are my skills? 2) What am I willing to invest in ministry? 3) What are the needs of the unit/post

I serve? As it turned out, this philosophical base was the most challenging and most important part of the workshop. These basic questions could not have been dealt with, had we not had a foundation of trust built in our weekly meetings.

The question, "What are my skills?" at first sounded innocuous, but as each of us addressed this question in turn, for more than two hours, it became clear that the real issues we struggled with were: "Who am I?" and "Who am I in relation to you and your ministry as defined in your present job?" Some chaplains were in jobs they liked; others wanted to be elsewhere. All had opinions about how they could do another job better than the incumbent.

When we talked about the second question, "What am I willing to invest?" the real issue became "Why don't you work harder so you don't have to refer so many things to me?" The equitable assignment of tasks and the interrelated nature of all the assignments were issues so sensitive and explosive that we had never dealt with them openly before.

The workshop's third question attempted to measure the needs of the post and each chaplain's unit. The answers to that question produced common theories, but specific needs were identified as well: ministry to the young single soldiers in training, to family members, to minorities, and to persons in the hospital. This question also became an emotional one; and by the end of the first day, we were thoroughly exhausted. I began to wonder whether the surfacing of these issues had created conflicts which would permanently damage our ability to function effectively as a team. I went to bed anxious and depleted, but hoping the catharsis of the first day of the workshop would provide a basis for solid program building on the second.

The next morning while jogging, I experienced a moment of rare insight. It became clear to me that the impasse of the day before had come largely from the frustration we felt as ten chaplains facing the impossible task of ministry to the spiritual needs of more than 15,000 souls. It occurred to me that Jesus faced a similar problem in His ministry as well. The New Testament narratives reveal occasions when Jesus met human need in dramatic and unprecedented ways, but never suggests that He met all the needs of all the people. In fact, that's why He said it was necessary for Him to go away, so the Holy Spirit could come for ministry unlimited by the dimensions of time, space, and geography. Jesus' inability to meet everyone's needs neither prevented Him from meeting some of those needs, nor diminished the quality and effectiveness of His service to individual persons.

We began the next day with Scripture and a prayer. We asked God to enable us, in the power of the Holy Spirit, to meet the needs we could meet, to give us the grace not to be incapacitated by the awareness of those needs we couldn't meet, and the wisdom to know the difference. The planning that followed resulted in the vigorous and comprehensive program objectives for the following year.

Continuing Education Workshop (Homiletics)

The Army chaplaincy seeks to provide regular continuing education opportunities for its members. Usually, these opportunities are provided at a continuing education location to which the chaplain goes for temporary duty (TDY). During the previous year several chaplains had expressed the need for a continuing education experience in the field of homiletics, but there wasn't enough money to send them away for the training. At one of our weekly meetings, we discussed the possibility of having such an experience on post. Could we bring someone in to provide it for all of us at approximately the same cost as for one person to go away for the training? We thought so.

We discussed eight configurations such an experience might take; and as a group, decided to contract with Dr. William Carl, professor of homiletics at Union Theological Seminary in Richmond, Virginia, for a two-day homiletics workshop. All ten of our chaplains, representing six denominations and faith groups, pledged to participate in the experience. This cooperation speaks eloquently of the trust level that had developed among us.

The design of the workshop was simple. Each chaplain preached a sermon which was critiqued by the professor and the other chaplains. The evaluations were supportive and helpful, and each chaplain's gifts were affirmed. The basic critical question was: "In what way is this sermon helpful, and how might it have been made more helpful still?"

Several mechanisms were used to get at this basic question. After one sermon, the chaplains were asked to pretend they were a pulpit committee and to evaluate the sermon from that perspective. Another time, the group was asked to take no notes — only listen — then write down everything they could remember about the sermon just preached. But through all the mechanics of the evaluations came the question, skillfully directed in non-threatening ways: "How did this sermon bring the hearer closer to God?" In the two days of the workshop, all ten chaplains preached and were evaluated both by the professor and by the chaplain's peers in ministry. The experience was incredibly effective as pastors supported pastors in their practice of one of the basic skills common to our ministries.

Quality of Life Workshop (Stress Workshop)

In April 1981, just two months prior to the completion of the time in which this ministry model was developed, Chaplain (LTC) Thomas Carter came from FORSCOM Headquarters in Atlanta to conduct an 8-hour workshop on stress management. One of our chaplains had experienced the workshop on another post and valued it highly. The stress management workshop had met some needs for him, and he thought it would be of value for all of us. That kind of recommendation was in itself, I felt, an affirmation of the shared ministry we enjoyed.

The emphasis of the workshop was threefold: Understanding stress, identifying stressors, and developing techniques to cope with undesirable or excessive stresses. Chaplain Carter developed an excellent workbook of resource materials to accompany the workshop. With these printed supporting materials, the workshop prepared the chaplains to conduct such workshops themselves.

II. Pastor to the Laity

The second section of the proposed model of collegial ministry explores the role of the post chaplain as pastor to the laity. In some instances, this role presupposes a direct relationship in which the post chaplain himself takes primary responsibility for programs offered to laity through all the chapels on post. In other instances, the relationship is indirect and involves the supervision of chaplains who in turn conduct the programs for laypersons in their own chapels or assigned units.

Parish Councils

Catholic Parish Council

At Fort Lee, the Roman Catholic Parish Council has the longest history. It emerged in the mid-1970's when the Catholic chaplain who served the Post Chapel wished to receive the assistance of laity in program planning and development.

Supported by the thrust of Vatican II toward identifying both the legitimacy and the importance of a common ministry within the diversity of gifts exercised by the Catholic community, the priest and the laity worked fraternally for the advancement of the apostolate. With those combined motivations for the development of a ministry of the laity, the Fort Lee Catholic Parish Council emerged. An extended quotation from the preamble of the Parish Council's Constitution, which is taken in part from Vatican II's "Decree on the Apostolate of the Laity", is useful for understanding these combined practical and theological thrusts.

> We, the people of the Fort Lee Parish, Fort Lee, Virginia, the laity and the clergy, with the grace of God, the Father; the love of God, the Son; and the guidance of God, the Holy Spirit; join together to form a union for the purpose of enhancing the work of the Catholic Church through our parish.

> This union is based on the themes of unification and cooperation where all are dedicated to the enrichment of their Faith, the Parish, and the Church. . .This union shall be devoted to the fulfillment of the missions of the laity and the clergy. This will provide the laity and the clergy the opportunity to discharge their respective rights and duties of service to the Church and to each other.
>
> . . ."the laity have their own proper roles in the building of the Church. For this reason (priests) should work fraternally with the laity in and for the Church and take special care of the lay persons engaged in apostolic works." (Vatican II, Decree on the Apostolate of the Laity, Chapter 5)
>
> Therefore, in this union let us move forward to carry out Christ's Apostolate within our Parish.

Permanent Lay Committees were established by charter to develop, implement, and coordinate various aspects of ministry as designed by the Roman Catholic chaplains within guidelines established by the National Council of Catholic Bishops. The committees encompassed the following aspects of Catholic liturgy and service: Liturgical Committee, Religious Education Ministry, Social Ministry, Parish Activities, and Parish Administration. Other committees were established or dissolved as required for special short-term ministry tasks or assignments.

The Catholic program was conducted from two chapels on post, and both Catholic chaplains shared the total program. Both priests said Mass and celebrated the other sacraments in both chapels. A single parish council conducted the ministry of both chapels and achieved the collegiality they sought and valued.

Protestant Parish Councils

The first parish council within the Fort Lee Protestant community was initiated at Memorial Chapel in 1977, after a steering committee worked for nearly a year to develop it. Some time after the council was formed, it was acknowledged that although the council claimed to be a "Fort Lee Protestant Parish Council," in fact, it was composed entirely of persons from the Memorial Chapel, the main post chapel which primarily served the officer and noncommissioned officer personnel and their families living in post family housing. The two other chapels, which provided ministry for Protestant personnel, were located in the geographical areas used by the Quartermaster Brigade. They primarily served the 2,500 to 3,500 personnel who were in their six to eight week training programs. Of course, no one was excluded from any of the chapels because of status, but precedent, unit morale, and accessibility served in great part to determine where persons worshipped.

Far too easily, competition and even animosity arose between the chaplains variously assigned. One perceived that another was treated with favoritism in regard to the distribution of staff personnel, or money, or program resources.

Although significant efforts were made to expand the parish council to include representatives of all the functioning chapels and to have leadership of the council coming from the post chaplain rather than from the chaplain of one of the chapels, these efforts did not solve the problem. The chaplains and representatives of the smaller chapel programs continued to feel enveloped by the larger representation and program of the Memorial Chapel. Moreover, the more highly developed structure of the Memorial Chapel program made the other persons feel as if they were on the council to serve the purpose of the larger congregation rather than to exercise an equal voice in the development of the total program.

The attempt was made to define terms more precisely in order to see better the legitimate relationships between each of the chapels. It was determined that the persons engaged in each of the chapel programs would be referred to as *congregation.* The word *parish* would be reserved to refer to the combination of the three chapels or to the specific role of one of them as a part of the whole. Thus, the term *parish council* would be prefaced by the particular chapel concerned: "The Memorial Chapel Protestant Parish Council," "The Liberty Chapel Protestant Chapel Council," and "The Heritage Chapel Protestant Parish Council." This proved to be more than a useful exercise in semantics; it provided equal status to each of the programs regardless of comparative size. Also it was a forum for open and honest discussion of the issues by each of the chaplains involved. In the end, all learned they were indeed co-workers in ministry, equal in status, regardless of congregational size.

The Memorial Chapel was first to develop a parish council, and it continues to be the most highly developed and formalized Protestant parish council at Fort Lee. The council is composed of persons elected by the congregation to lead its corporate life. It is organized for service under the following headings: Ministry of Worship and Fellowship, Ministry of Religious Education, Ministry of Stewardship and Service, Ministry of Community Concerns and Activities, and "any other ministries temporarily or permanently established by the council."

It was not until early 1980, after several abortive efforts to develop a parish council which would be responsive to the needs of the entire Fort Lee Protestant chapel community that parish councils were developed at Liberty and Heritage Chapels, the "troop chapels."

The population served in these chapels, largely transient in nature, precluded the highly developed structure possible in the Memorial Chapel. However, the parish councils of the troop chapels were nonetheless vital arms of ministry, stressing and facilitating the ministry of the laity. Constitutions were not written, because the councils wished to remain flexible and responsive to the needs of the congregations and to use the personnel who were able to assume leadership positions in a youthful and highly transient chapel population.

Executive Parish Council

With the emergence of the two Parish Councils at Liberty and Heritage Chapels, in addition to the Memorial Chapel Protestant Parish Council and the Catholic Parish Council, it seemed important to develop an executive parish council which could bring all the councils together for special ministry programs involving the entire post. The mechanics were worked out to include the chaplains from each chapel, six lay members from the Catholic council, and two from each of the three Protestant councils. It was felt that this would represent a parity between Catholic and Protestant councils and would also give equal representation to each of the Protestant councils. Although the mechanics were worked out, no actual need was demonstrated for a council at this level. It was not activated.

Parish Development Workshop

During the first year of my service as post chaplain, each chapel program continued to operate much as it had in the past —independent of the others — and without a view to the larger ministry to the entire post. Gradually, however, some persons on the parish council at Memorial Chapel began to see that their vision was narrowly focused, and they became concerned that the congregation with nearly all the financial resources and ministry skills in the "main" chapel was showing little vision or concern for the use of those resources beyond its own doors. Efforts to broaden the view from "congregation" to "parish," as earlier defined in this paper, were being perceived by some council members, not only as valid, but important.

Acting on this new awareness, a Parish Development Workshop, conducted by Chaplain Cecil Lewis from the U.S. Army Chaplain Board, was brought to Fort Lee in March 1980. The objective of the workshop was to strengthen the individual lives of persons as well as the corporate life of each of the chapel communities in the planning, development, and conduct of their various ministries.

Participants included the chaplains of each chapel which had a parish council (Protestant and Catholic), the chaplain assistants who worked in each of these chapels, and at least one of the key laypersons from each of the parish councils on post. This was the first forum which included representatives of more than one chapel program; to say nothing of representation in the same forum by lay representatives of parish councils on an inter-faith basis.

The workshop lasted from Sunday afternoon and evening through Tuesday evening. The focus in the mornings was on training modules likely to be of significance to the chaplains and chaplain assistants; the evenings were devoted to the subjects of interest to laypersons. The descriptive titles of the seven modules considered during the fourteen hour experience provided the direction and set the goals of the training: A Conceptual Model of a Faithful, Effective Chapel; Encouraging Spiritual Growth in Chapel Life; Getting a Parish Council Going; Using Conflict Creatively; Sharing Power in the Parish; Problem-solving and Decision-making; Learning to Find People's Goals.

Visitation Skills Workshop

During the Parish Development Workshop, the workshop leaders suggested a training experience which would extend the inter-parish goals of the present workshop and further equip laypersons for ministry and outreach at Fort Lee. They suggested contracting with the Leadership Education and Development (LEAD) Consultants from Pittsford, New York, headed by Dr. John Savage, an organization which had been doing significant work with civilian churches of the area concerning the reactivation of apathetic church members. Chaplain Cecil Lewis, the workshop leader from the Army Chaplain Board, indicated that the Board might be able to fund such a workshop as a pilot program. I felt that as it had been presented, the church-dropout workshop had limited applicability to our situation in the Army chaplaincy, but I agreed to call Dr. Savage and discuss the possibility. In that call, I became convinced that LEAD Consultants could indeed tailor a workshop to our situation and proceeded to negotiate a contract with Dr. Savage for a training strategy.

A "Visitation Skills Workshop," with emphasis placed on listening skills, was planned. The workshop was publicized as an opportunity for developing one's own interpersonal skills, with the opportunity at the conclusion of the training to use the skills just learned in a visitation program.

The program was designed in three phases: I. "The Working Design Phase" in which information was gathered from chapel representatives to enable the trainer to design and develop the materials for the actual workshop; II. "Training of Callers" in which different skills for calling were taught; *i.e.*, listening, witness-telling, entrance and exit, renegotiation and re-entry skills; and III. "Follow up" in which the callers met two months after the training to assess the results of the calls and to receive additional training.

Phase I was conducted in August, Phase II in September, and Phase III in December of 1980. Forty eight persons attended the workshop.

Transition Planning

During my last three months as Post Chaplain, transitions affected more than half the chaplain positions at Fort Lee. Changes occurred in the leadership of every chapel on post which was served by a Protestant chaplain. In order to minimize the trauma for the congregations, planning for these transitions became a key leadership issue.

Chaplain John Snider, who for the past two and a half years, had been our "point of contact" at our higher headquarters (The Training and Doctrine Command), served as an external consultant for the transition period. His contract with us provided an interview with each of the six chaplains in transition to examine his feelings about his move, provided a transition workshop for chaplains and other interested parties; and assisted the six chaplains' staffs, families, and parishioners in the transition process as needed.

The six chaplains in transition agreed to spend time in several interviews with Chaplain Snider, to risk new approaches to transitions, to read and discuss articles dealing with transition, and to spend time in a workshop configuration.

In addition to the work of Chaplain Snider, I talked with each chaplain in transition and with them as a group. Additionally, each chaplain held discussions with his congregation about the transition. This process proceeded successfully with Chaplain Snider's involvement according to the terms of the contract.

With the completion of this transition planning, the model of collegial ministry at Fort Lee during my tenure as Post Chaplain was completed. Several other significant training events and growth experiences were also conducted during the three and a half years encompassed by this ministry model. Those described in this article were selected as illustrative of steps in the progress toward a collegial ministry among chaplains and laity with the Post Chaplain functioning as facilitator of ministry in his dual role as pastor to pastors and pastor to the laity.

Working *with* Resistance

H. B. Karp

The trend in today's organizations is toward more collaboration, cooperation and trust. While I agree with emphasizing those positive attributes, I don't agree with the parallel tendency to discount the negative attributes—competition, anger and resistance. In the sense that an appropriate and effective outcome is always possible, there are no negative attributes.

To discount *any* aspect of human interaction is to limit one's resources and reduce one's range of alternatives. This is hardly a prescription for individual or organizational growth and effectiveness. Thus, there is a time to listen and a time not to listen; a time for contemplation and a time for action; a time to grow and a time to stand pat. In short, it is always the situation that determines what is appropriate and what is effective.

Resistance is under fire today. If cooperation is seen as universally good, its opposite, resistance, is usually seen as bad or negative. How many times have you heard these admonitions: "Don't be defensive," "You've got to learn to compromise," or, "You're only thinking of your own welfare"? One of the most difficult tasks for managers and trainers is knowing when resistance is appropriate—and how to express it appropriately—so that results are positive for all.

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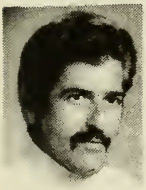

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Two definitions are essential for discussion: power and resistance. Power is the ability to get all you want from the environment, given what's available. It's a means to an end, rather than an end in itself, and is solely a function of the individual. Resistance is the ability to avoid what is *not* wanted from the environment. It is an expression of power in that not getting what you don't want is as beneficial as getting what you do want.

The two remaining cases are: getting what you don't want, which makes you a victim; and not getting what you do want, which makes you a loser. While these last two cases are negative and to be avoided, resistance, often seen as similarly bad, has absolutely nothing in common with them.

Your resistance first can be seen as a personal asset because it keeps you from getting hurt, stops you from taking on too much, allows you to make clearer choices about what is good for you and blocks out distractions that would stop you from achieving your ends. Resistance can also be an organizational asset because it allows systems to differentiate talent, provides new information about what might not work well and produces needed energy.

Unfortunately, because resistance is disvalued, most managers use three low-yield strategies to reduce or overcome it. The first strategy is breaking resistance down, attempted by threatening, coercing, selling or reasoning. The second strategy is avoiding resistance, which is pursued through deflecting, "not hearing" or inflicting guilt. The third strategy is minimizing resistance through attempts to discount it or appeals to tradition or unanimity. While all these low-yield strategies work to some degree—because they get a momentary positive response from the resistor—they rarely provide a lasting solution and are often costly. In some cases, such as with the use of threat or guilt, they may produce deeper resistance later.

The positive approach to resistance

To begin, two basic assumptions central to dealing with resistance creatively must be reinforced. The first is that people will always resist, knowingly or not, those things that are not in their best interest. Secondly, resistance needs to be honored and dealt with respectfully. If handled from this perspective, resistance becomes an organizational asset and can develop, rather than injure, the relationships between the demander and the resistor.

The strategy I am advocating has four steps: surfacing, honoring, exploring and rechecking. Each step should be completed before moving on to the next.

There is one pre-condition that is absolutely essential if the work is to be successful: you must be clear about what you want from the resistor. The surfacing resistance can be no clearer than the demand to which it is directed. You must be *specific*. The more you explain the demand in time frames, specific outcomes, potential benefits and concrete behaviors that are needed, the higher the probability that you will get compliance if it is available, or at least workable resistance.

Surface the resistance

After you have stated clearly what you want from the others, the first step, and probably the most difficult, is to get the resistance out in the open. Many people will withhold their resistance intentionally for a number of reasons. For instance, if there has been a past emphasis on low-yield strategies, particularly on breaking down resistance, the resistors may see themselves as highly vulnerable. They have been told for a long time that resistance is bad. Now it is suddenly alright. In some instances, a poor interpersonal relationship will dictate that the resistor keep a low profile. In many cases, the individuals may not be aware of how or what they are resisting. Regardless of the reasons or their legitimacy, most people will only reveal those things that are safe for them to disclose. This suggests that it may take some time to develop the level of trust needed to get at the relevant issues. Don't expect to get it all the first time. Surfacing resistance can be easy and effective with these guidelines in mind.

Make it as safe as you can. State clearly—publicly if possible—that you want to hear the resistance and tell why it is important to you. Be as straight-forward as possible: "Here's what I want. Do you see any potential problems?" Recognize that, in the initial attempt, you will probably be tested. That is, some of the resistance you hear may be designed to test your reaction rather than to deal with the issue at hand. This is the place for control and simple acceptance of what is being said. Once the resistors are aware that you are not going to counterattack or try to sell, you stand a better chance of getting at the real resistance. For example, an open expression of a resistor's mistrust of you, personally, should that be the case, is an excellent first step. Now you know where you stand and what you have to overcome as you begin to deal with the issue at hand. Again, be calm and go slowly.

Ask for it all. Listening to people tell you what they don't like about what you want is rarely a pleasant experience. Nevertheless, it is in your best interest to hear all of it. It's alright to probe the resistance, as it surfaces, as long as it is done gently. If the resistor has misinterpreted your statement, it is acceptable to restate your original position. Do no more than this, however, at this time.

Honor the resistance

Listen. There is a time for listening, and there is a time for not listening. This is one of the times to *listen.* When people are stating their resistance openly, they are providing two vital sources of information First, and most important, they are giving you information about something that you want and where some of the pitfalls may be. Second, and most important to them, they are making a personal statement about who they are, their likes, dislikes, concerns, wants and objectives. Any attempt to discount the information not only stops the information from coming in, it carries the clear message to the resistors that their opinion doesn't matter very much and, therefore, neither do they.

It is of signal importance in this stage that you make no attempt to reinforce your original position, sell, reason or in any way infer that the resistors should not feel the way they are feeling. Just listen.

Acknowledge the resistance. Acknowledging is really part of listening. It is the only means that resistors have of knowing whether they are being heard. Acknowledging is done through good eye contact, the occasional restatement of a point the resistor has made or asking questions about the point that the resistor is making. Acknowledging the resistance tells the resistor that what is said is taken seriously. This will promote a more productive relationship.

The act of acknowledgement does not infer that you agree or disagree with the point being made by the resistor. You are only acknowledging the other person's right to resist openly. Statements of acknowledgement such as, "I understand how this could be a problem for you," "You certainly have a right to feel concerned," or "I wasn't aware of this aspect," allow you to respond to the resistor's concern without giving away anything.

Unless you honestly agree with the resistor's point, avoid making any statements reinforcing the resistance itself. For example, if the resistor asks, "Wouldn't you agree that . . . ?," you can safely counter with, "I can certainly understand how you could see it that way." You are not committing yourself to supporting the resistance that you would like to see diminished.

Reinforce the "okayness" of resistance. Keep in mind that open resistance in a safe environment may be a new experience for some individuals. There probably will be some overstating or understating of resistance, until the other person is more comfortable and trusting. It is important periodically to reinforce the acceptance of resistance. When a resistor overstates a position hostilely in an unguarded moment, a statement such as, "I can see why you are angry," is much more effective than yielding to the impulse to counterattack. As long as the resistor does not become personally abusive, it costs very little to maintain control of the situation.

When you think someone is understating a resistance or holding back a statement such as, "It's really O.K. not to like all of this," will help the resistor become more open and comfortable.

Explore the resistance

Authentic vs. pseudo-resistance. Once the resistor feels safe and is willing to discuss the resistance openly, it is time to explore the nature of the resistance jointly. The point is to have the other person state the concerns in terms that are as specific and concrete as possible.

Two varieties of resistance must be addressed: pseudo-resistance and authentic resistance. Pseudo-resistance has nothing to do with the issue at hand. Usually it is a response to conditions and attitudes grounded in the resistor's past. A few examples are: general mistrust of people; cynical view towards life; bad interpersonal relationship; resentment of authority; hunger to make personal impact; fear of obligating oneself; or sometimes, being chronically unclear about what is wanted. By contrast, authentic resistance is a statement of strength by the individual and is directed specifically to the situation at hand. The first objective in exploring resistance is to determine if it is pseudo or authentic. Once this is accomplished, pseudo-resistance can be set temporarily aside as irrelevant and the authentic resistance addressed directly.

Probing the resistance. When mutually exploring resistance, two general questions are very useful for getting concrete information: "What is your objection?" and "What would you prefer?"

The first probe forces the resistance to respond to the demand specifically. If the response is vague, e.g., "It doesn't seem fair," or "I just don't know if it will work," you are in position to probe further. "What tells you this?" is a firm but gentle probing that can get you a clear statement of authentic resistance, or the person will realize it is pseudo-resistance and will let it go.

When you ask the resistor for a preference, it puts the resistor in a proactive stance, rather than a reactive one. Holding back resistance requires more energy than does expressing it openly. When the other person realizes you are not going to coerce, all the energy saved to fend you off is now floating free and available. In response to your question, the resistor now is working with you toward your objective—rather than using energy to block or divert you. You are getting alternative approaches to the demand in ways that will make it easier for the other person to give you what you want.

Once all the resistance has been surfaced, acknowledged and explored, it is time to emphasize the positive aspects of your demand. What does the resistor like about the proposal? How could the proposal benefit the resistor's unit? During this line of questioning, questions that begin with *why* should be avoided since they tend to draw a defensive response. Phrase your questions with the words *what* or *how* in order to focus the energy on the relevant issue-rather than on personality, history or the justification of attitudes. Again, it is important to avoid the leading question, "Don't you think. . . ?" This will force you to sell the demand.

Recheck

Whether during a single meeting or over a series of meetings, all the relevant demands and resistances have now been surfaced. At this point, you should recheck where you and the resistor stand on the issue. There is a high probability that many of the resistor's perceptions have changed. Some of your perceptions may have changed, as well. This final step demands a mutually clear understanding of what is to be done and what support and specific behaviors can be expected. Resistance will remain if there has been no accommodation of the resistor's concerns. What *can* be expected is that the resistance, while still there, will not have its previous blocking force, and that even if it has not diminished appreciably, it will not increase. This expectation is also reasonable in situations where demands are made and there are no options for modification, e.g., a new corporate policy, safety regulation or law.

Resistance, strength and creativity

The above approach to dealing with resistance has universal application. It can be used effectively in any situation where resistance is an issue, e.g., conflict management, training or educational situations, even raising teen-agers.

As with any alternative, there are clear costs and benefits associated with the positive approach: it is time consuming, requires good listening skills and, in the early stages, a great deal of patience and ability to tolerate frustration. The benefits are that it separates pseudo from authentic resistance, produces end results that can be seen and counted upon and builds solid work and interpersonal relationships.

The need to resist is a powerful part of the human makeup. It is neither good nor bad, but an attribute that can be used to strengthen individuals, families and organizations. A person is never stronger or more creative than during the act of resisting something perceived as harmful. If people are going to become stronger and contribute to their families and organizations, they must first realize they are strong and have the ability to take care of themselves and protect those things that are of greatest value to them.

Parish Development in the Army Chaplaincy: An Historical Update

Chaplain (MAJ) Geoffrey H. Moran

Since the early seventies, Parish Development has been an important part of the Army chaplaincy. Although Parish Development has had several names and taken a number of different forms, through the years it has had distinct and defining characteristics which have marked it clearly.

In 1981, a decade after the beginning of Parish Development, the fall issue of the *Military Chaplains' Review* was devoted to this interest. In that issue Chaplain (LTC) Cecil Lewis wrote a history of Parish Development in the Army chaplaincy.[1] His article gave an excellent picture of the beginnings of organization development in the Army chaplaincy and its history before 1981.

This article continues that history. It reviews the Parish Development basics, tells how Parish Development has broadened and evolved to meet changing needs, and sets forth the potentials and problems which may lie in the future.

What is Parish Development?

Parish Development is a process of planned change which integrates the insights of four disciplines: leadership and management, the behavorial sciences, Scripture, and theology. There are interpersonal and group aspects to the Parish Development process, but the primary focus is at the organizational level.

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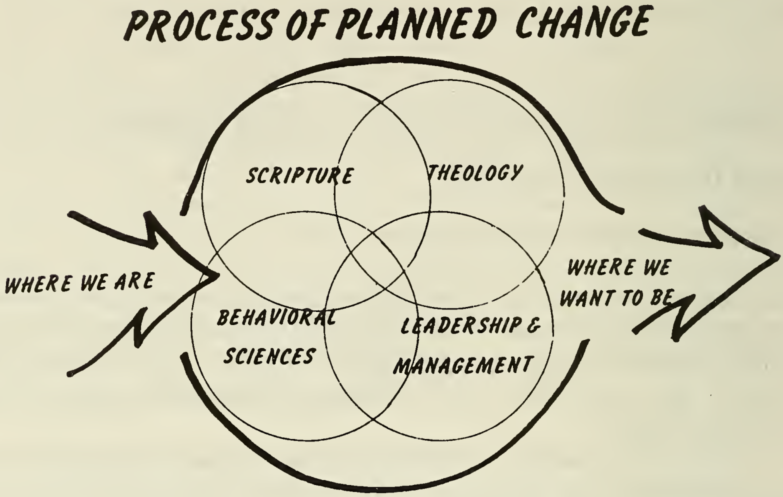
[1] Cecil Lewis, "A History of Parish Development in the Army chaplaincy," *Military Chaplains' Review*, Fall, 1981, p. 7.

Chaplain Moran is the Parish Development manager at the Chaplain Board. He graduated from West Point in 1969 and from the School of Theology at Claremont, California, with a D. Min. in 1977. He completed the Parish Development training program in 1982.

The diagram below shows, by the overlapping circles, the integration of the four elements in the process.

PARISH DEVELOPMENT



Parish Development takes seriously the successful integration of theology and Scripture with the other two elements. With this emphasis Parish Development offers unique skills and insights to the chaplaincy and the Army. Some have criticized Parish Development with the comment, "It is just organization effectiveness with a little baptismal water sprinkled on top." When people forget their sense of calling to ministry and simply apply organization effectiveness (OE) and management techniques to chaplaincy matters, there is no real Parish Development.

Implicit in the definition of Parish Development is movement — planned change — taking the organization from where it is to where it wants to be. Using the language of Organization Development (OD), this process is most simply defined by three questions:

What is your organization like now?

What would your organization be like ideally?

What must be done to move the organization from how it is now to how you want it to be?[2]

The definition of Parish Development says nothing about the building up of congregations, the establishment of parish councils, or the process of parish planning. Although Parish Development could very well have to do with these three activities, it is much broader than that. It is applying the core definition of Parish Development to virtually every organizational situation in the Army.

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[2] Cecil Lewis, "What is Parish Development?", *Ibid.*, p. v.

For example, a brigade chaplain who observes a poorly functioning battalion staff could, armed with parish development skills, begin to work with the staff for constructive change. By involving the leaders in a process of planned change, the brigade chaplain assesses the dysfunction, proposes a strategy for change, and assists in implementation and evaluation.

Another example is the use of parish development skills to help effect the smooth transition of division chaplains. The process of planned change would be to minimize the loss of effective ministry which typically occurs with the transition of key leaders. Structured transition workshops are designed to help the leaders and their subordinates deal more effectively with the disruption and disorganization, the changing goals and norms, and the personal and interpersonal stresses which often accompany changes in key leadership positions.

As a third example, a chaplain who serves as Catholic pastor may seek the assistance of a person trained in Parish Development to assist him and the parish council as a consultant. The action of an outside consultant increases the effectiveness of the process of planned change because the external consultant is less subject to internal pressures and blind spots, is able to see the organizational dynamics from a different perspective, and knows proven intervention methods to address common organizational problems.

Although these examples do not form a complete picture of Parish Development in the chaplaincy, they point to its value, illustrate the process, and give an idea of how persons trained in Parish Development skills may be utilized.

Parish Development Training

The human relations movement of the sixties and early seventies, with its emphasis on interpersonal awareness training, sensitivity groups, and "training groups" (T-groups), found expression in the business world and in the church. It made a parallel impact in the Army chaplaincy where it came to be called Parish Development. While the faddish popularity of encounter groups has passed, the essential value of small group interaction training is widely accepted.

In 1978 the Chaplain Board began adapting a one week training experience to the unique context of the Army chaplaincy. This intensive workshop, called Basic Human Interaction (BHI), is the foundation of interpersonal training for Parish Development.[3] This Basic Human Interaction workshop is seen as essential training for every chaplain and chaplain assistant, and very beneficial for the training of civilian directors of religious education. Chaplain assistants in the grades E4 to E7 and chaplains in ranks of captain and major are receptive to the training and find the skills most useful at that level of ministry.

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[3] See the separate article in this issue by The Rev. Barbara McNeel.

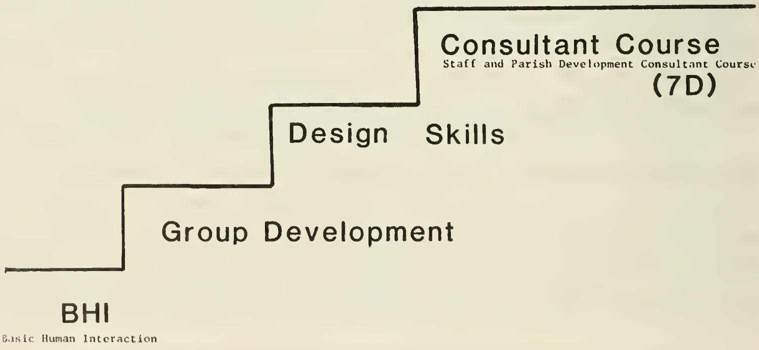
During the last five years there have been changes in both the number of persons trained in BHI as well as in the composition of the training staffs. From 1979 to 1982 only about 45 chaplaincy personnel were trained in BHIs each year; but starting in 1983, a hundred were trained each year. In the early days of Parish Development, BHIs were led mainly by civilian trainers under contract from the Chaplain Board. The increased use of chaplaincy personnel as trainers began in 1983, and now trainers for the BHI workshops are all chaplains, chaplain assistant supervisors, or directors of religious education.

While many secular and church related organizations offer BHIs or the equivalent experience. The Chaplain Board has developed a unique BHI which is tailored for members of the chaplaincy team. The training design for the BHI achieves the integration of human relations skills with theological and Scriptural understandings that is crucial to the work of the chaplaincy. The BHI is probably the only place in the chaplaincy where chaplains, directors of religious education, chaplain assistants — Active Duty, Reserve and National Guard — interact so closely. This intensive interaction srengthens the bonding of the Unit Ministry Team and the broader chaplaincy team.

From this foundation, a stairstep progression best describes Parish Development training.

PARISH DEVELOPMENT

TRAINING



The second and third steps of the progression are conducted under contract with the Chaplain Board by a church related, civilian organization, the Mid-Atlantic Association for Training and Consulting (MATC). The MATC workshops focus on the development of skills in leading small groups and on designing experiential education.

While the target audience for BHIs is large, with about 100 persons trained per year, only a dozen are trained each year in the next two steps of the progression. Those selected for training in Group Development and Experiential Education Design are those who have strong potential to become leaders in Parish Development activities.

The final step in the progression is the Staff and Parish Development Consultant Course. This course pulls together previous training, builds on this foundation, and puts the training to work in an internship. It consists of three one-week resident phases spread over ten months with an internship project carried out by the individual at his or her home installation. This final step in Parish Development training was conducted by the Chaplain Board until 1984, when it was transferred to the Chaplain School and given a new name. The name change, from "Parish Development Training Program" to "Staff and Parish Development Consultant Course," indicates a clear emphasis on consultant skills for the trainee and its recognition as a functional course under the Training and Doctrine Command (TRADOC).

Although the Chaplain Board remains the chaplaincy manager for Parish Development, and therefore responsible for innovation and for providing resources in that area, Parish Development training programs are no longer appropriate to the Chaplain Board's mission. As pilot projects become solid training courses, they become more appropriate to the mission of the Chaplain School.

Special Workshops and Projects

Based on the changing needs of the chaplaincy, the Chaplain Board conducts special interest workshops in the area of Parish Development. During 1982 and 1983, the Board developed three workshops on transitions in ministry, and since 1983 great interest in power and authority issues has prompted the Chaplain Board to conduct five workshops in this area. Moreover, research projects on "Team Building" and "Program Assessment and Evaluation" have been conducted over the past few years as part of the broader Parish Development program at the Chaplain Board.[4]

The Chaplain Board also does consultation with installations and major commands. Sometimes one of the managers from the

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[4] See separate article by MSG Aaron Gibson and The Rev. John Bryan on Team Building.

Chaplain Board does the consultation himself and sometimes a trained person from a nearby installation is called in as a consultant. A small number of highly skilled chaplains, directors of religious education, and chaplain assistant supervisors are doing Parish Development consultation projects on their own or for the Chaplain Board.

Problems and Potentials

One problem has to do with effective utilization of Parish Development skills. This is a major concern for the Chaplain Board. While improved human relations skills increase one's overall effectiveness in whatever setting, many specific consultant skills such as conflict resolution, team building, problem solving and long range planning are not being used, and hence, lost.

Furthermore, unlike other skilled positions in the chaplaincy, such as Family Life Center chaplains and Pastoral Coordinators, the Parish Development Consultant (Additional Skill Identifier 7D) does not have a specific slot in the Army system. There is strength in saying that Parish Development skills can be used in every setting, but in the press of other duties, the "secondary" skills take second place. For example, a chaplain trained in Parish Development, who is assigned as a brigade chaplain, may well use these skills, but Parish Development training is rarely seen as the source of effectiveness; nor are specific skills such as systems analysis, needs assessment and team building exploited.

With the closing of the Organization Effectiveness Center and School and the phasing out of OE staff officers in the coming year, chaplaincy personnel may be called on more and more to help commanders with unit organizational problems. The chaplain must be prepared to take this opportunity for ministry — not as an occasion merely to demonstrate a knowledge of OD or OE skills — but one in which these skills are enriched by the light of Scripture and the depth of theology.

Understanding Human Behavior: The Basic Human Interaction Workshop

The Rev. Barbara Thain McNeel

It's Friday morning and twenty-five participants of a Basic Human Interaction (BHI) Workshop have just completed their intensive, week-long experience. Let's listen in on the evaluation session — their immediate response to what has happened during the past five days.

"I didn't know what to expect when I first arrived. I've learned more about myself and how I relate to others than I ever thought possible in such a short time."

"A short time? It seems like we've been here for a long time. So many things have happened. I'd like to have had more time on some of the events — like the experiential Bible study. I really want to try that process when I get back to my unit Bible study."

"The best part for me was in the home base group. When we were on first name basis, it got easier and easier to really work together, giving feedback, regardless of rank."

"I've grown spiritually and in knowledge."

Background

The Basic Human Interaction Workshop (BHI) was started by the U.S. Army Chaplain Board in 1978. The BHI was designed to help participants grow and deepen their spiritual life and faith by experiencing and applying human interaction skills.

Barbara Thain McNeel is Co-Executive Director of Opportunity Associates, an ecumenical consulting and training organization in Philadelphia. She is an ordained American Baptist minister and professionally certified in group, personal, and organizational development. She has been involved with the Basic Human Interaction Workshops of the Chaplain Board since 1980.

In these workshops chaplains, chaplain assistants (CA), and directors of religious education (DRE) meet to increase their abilities to communicate on an interpersonal level. A major objective of the BHI is to work on the application of these skills with soldiers, families, and with their chaplaincy team. In that sense, more time is spent on application to the "back home" setting than in many comparable civilian workshops.

Comments from participants underscore this objective.

"I see more clearly how time spent in clarifying and defining work with my chaplain or chaplain assistant will really have a payoff."

"This has been a time when my faith has been deepened by reflection on my life experience. It has been an integration of all parts of my calling."

"I've learned new ways to build a team and how to develop one that will have a shared mission."

"We can be better listeners and spiritual leaders for the troops in our unit."

What is a BHI Workshop?

In a BHI, the word *basic* connotes two underlying assumptions. We start with the assumption that people have life experience in human interaction. Each participant brings certain skills to the workshop. The BHI gives participants new and carefully structured opportunities to improve those skills and to develop new ones. We also assume that everyone will conclude the workshop with shared experience, with new experiences in communication and listening, and with a renewed understanding of one's worth as a spiritual being.

Human interaction is the subject of the workshop. Four objectives clarify the focus for the participants. The first objective is to increase the participant's understanding of themselves and the way they interact with others.

> A participant's self perception does not match the way people respond to him. They perceive him as brusque and do not feel that he listens to them. In his work in the small group, he asks the group to describe how they formed their perception of him. Members of the group suggest ways by which he can communicate more effectively.

The second objective is to provide opportunities for participants to try new ways of behaving which may improve their ability to relate to others.

> Before coming to the workshop, a chaplain was told that he was not assertive enough. He shared this in his small

> group and was encouraged to make assertive behavior a learning goal for the week. This involved speaking out when he had something to say, verbalizing what he was thinking, risking disagreement and offering another opinion. His journaling partner and his small group gave him feedback when he asked for it about how they saw him moving toward the accomplishment of his goal. He finished the workshop with new knowledge and practice, and with a chance to reflect on the new behavior that would be appropriate to use in his ministry.

The third objective is to develop greater awareness of the dynamics of interpersonal and group interaction.

> A chaplain assistant with a tendency to take everything that happens personally had hurt feelings and anger toward others in her chaplaincy team. In a group experience during the week, she began to understand objectivity as well as subjectivity. Becoming aware of her feelings and her thoughts, she was able to improve her self esteem. She also tried new ways of checking her perceptions about what is happening by asking others in the small group.

The final objective of the Basic Human Interaction Workshop is to ground the participant's understanding of human interaction with Biblical and theological reflection and in the living of their faith.

> The BHI includes community worship each day, and on the third day, devotes a session to experiential Bible study. The entire group participates and also learns guidelines for conducting this form of Bible study themselves. Spiritual development is important and emphasized. Learning and growing is more than receiving or giving feedback: it is a deepening of the faith of each person.

The Learning Climate

People learn from their successes and from their failures. They learn from their strengths and from their weaknesses. They learn when they attempt something new and have a chance to practice it in a safe environment. The workshop, with its experiential method, provides this safe climate for trying new ways of communicating and for reinforcing new learnings. Small groups work out a norm of confidentiality which supports the growth of trust and openness during the week. Honest pursuit of learning goals is encouraged and valued.

There are several basic settings for learning during the week. The first is the total community of some thirty persons with three or four trainers. This is the setting for most theory presentations, some structured, experiential learning experiences, the Bible study, worship, evaluation and meals.

A second setting is the home base group, a group of seven to ten persons meeting with a trainer/facilitator in their own physically defined area. Separate meeting areas are essential for the best learning to occur in the small groups. The bulk of the BHI experience occurs in the small group setting. Twenty of the forty hours in the BHI are in home base group sessions.

A third setting is a small learning group which has the specific task of practicing communication skills, problem solving, and team building. The composition of this group is different from that of the home base group. This configuration gives the participants some small group contact with almost everyone in the BHI at some time or another during the week.

A fourth setting is with one other person, a journal partner. The concept of keeping a journal of one's thoughts and feelings is introduced early in the BHI workshop. Participants choose partners with whom they spend time each day in discussion and reflection on their learnings and progress. Even those who initially resisted the idea of a written journal, valued the time set apart for thinking and discussion throughout the week. One participant wrote in his evaluation: "I have not liked keeping a journal. It always seemed like a waste of time. But having a chance each day to think in silent meditation helped me realize that I really have resources to help someone else with his or her objectives."

In all these settings, the experienced trainer keeps the focus on personal reflection and integration of learning. Home base groups are not therapy groups which explore the reasons for behavior from past personal history. Analysis of motives is discouraged in the small groups, while concentration on the "here and now" experience of the participants is encouraged. Spiritual deepening and interpersonal growth are the objectives for the entire experience.

Structure and Content of the BHI

BHI workshops conducted by the Chaplain Board are usually conducted in religious retreat centers near airports or within driving distance of several military installations. The workshops typically begin with the Sunday evening meal and end with Friday lunch. Participants are expected to be present for the entire event, and there is only one free evening in the intensive week.

Sunday evening's program consists of orientation, the development of group learning objectives, assignment to a home base group, and time to get acquainted in both the large group and the small group settings.

Each morning after breakfast a trainer leads the total group in nontraditional physical exercises which are integrated into the broader training objectives of the BHI. The awareness of the body and the integration of the body with mind and spirit during the BHI is an important part of the training.

The content of the week is essentially a progression of lectures and structured learning experiences interwoven with a large amount of time in the home base group. For example, in the total group setting one of the trainers might make a twenty minute presentation on power using theories from psychology, sociology and theology. Then another trainer might lead a structured experience for the group or subgroup which would help the group actually experience the dymanics that were presented in the theory. This would be followed by a two hour session in the home base group. Frequently, the dynamics and insights which are generated in the lecture and the experience become issues in the small group, but sometimes the small group dynamics have already taken on a particular life of their own and may not relate directly to the previous lecture subject.

The training design for the BHI has been tested, revised, and tested again many times. In the last few years, however, there have been very few modifications to the basic training design. There is strong agreement among civilian consultants, the cadre of BHI trainers, and the managers at the Chaplain Board that the current BHI design is solid. However, in every human skills training event, there is the necessary reliance on the skill and experience of the training staff to make modifications to the training design based on the particular needs of the group.

For example, during the week of the Grenada operation when a BHI was being held at a church college campus about 60 miles from Fort Bragg, four participants had to leave the BHI midweek in the middle of the night. Naturally the rest of the participants had a high interest in what was happening in the world outside all week long. Modifications in the training design took advantage of this incident, and the training experience was even better.

Between Sunday evening and Friday noon, participants receive about six hours of lecture and theory, 14 hours of practice and experience related to the theory, and about 20 hours in the small group. With the time together at meals, worship, and recreation, the BHI is a demanding and rich learning experience.

Each participant has a workbook which contains the needed materials and reference readings used during the week. It also serves as a resource for continued self-improvement and personal growth after the workshop. The trainer's manual captures the experience of leading more than a dozen workshops with members of the chaplaincy team over a four year period. It is a rich resource which includes detailed guides for leading each of the thirty sessions in the five-day intensive workshop.

BHI Trainers

> When I heard people talk about what they had learned, and when I thought about what I had seen happen in the small group, I felt awed and very, very good to have been part of the process. I learned a lot about myself, too!

A trainer is one, who because of education and experience, is capable of designing the content, context and flow of the workshop, and is competent to present theory and to implement structured experiences. A trainer must be skilled in group development and interpersonal communication to help a small group become a cohesive learning unit. A trainer must be able to explain norms and standards — the ground rules of behavior — and apply them to maximize the learning of the entire group. A trainer must understand the unique dynamics involved in having officers and enlisted persons, men and women, clergy and laity together in an intensive human skills workshop.

An additional quality required of trainer leadership in the chaplaincy's BHI is a strong faith commitment and an orientation which accepts and encourages individuals in their own religious expression. Helping the community of the BHI workshop understand inclusiveness — the real acceptance of religious expression other than one's own — is a special gift.

It is crucial that the trainer be able to recognize when there are communication difficulties in a group stemming from differences in religious belief. In a 1984 workshop, the presence of a rabbi who was encouraged to articulate his faith and beliefs created an increased awareness of how exclusively Christian many of our patterns of speech in the chaplaincy have become. By the end of the week, people were using more inclusive language — speaking of congregations as well as of churches. Many went home from that BHI having spent more quality time with a person of the Jewish faith than ever before in their lives.

There has been a gradual evolution in the training staffs for the BHIs in the chaplaincy. In the beginning years, civilian consultants were the primary designers of the workshops and they also led the home base groups. As the total Parish Development program of the Chaplain Board began to turn out a growing number of people with excellent skills in group and organization development, chaplains, senior chaplain assistant supervisors, and directors of religious education became involved in the leadership of BHIs.

From 1982 to 1985 there has been a shift from only one chaplaincy trainer and two civilian consultants leading a BHI, to three chaplaincy trainers doing all the leadership with only one civilian consultant acting in the role of coach for the trainers. Now there is good utilization of those with parish development training and good modeling of human resource skills for the BHI participants. A "train the trainer" workshop was conducted in 1984 to sharpen the skills of the cadre of BHI trainers.

After the Workshop

The BHI workshop helps participants return to their installations equipped with new or improved skills and with the ability to use them in their relationships with others. When several people from a post attend a BHI, there is a support base for continuing improvement of their skills while in their assignments. If participants go alone to a BHI continued growth over a sustained period is more difficult. The supervisory chaplain and the chaplain training manager, who select a chaplain, assistant, or director of religious education for training, play an important role in making sure the initial skills learned at the BHI are nurtured and used for ministry. Without follow-up and reinforcement at the installation, especially by the immediate supervisor, skills will atrophy.

Conclusion

From its birth in 1978 as a pilot project designed by civilian consultants, the Basic Human Interaction Workshop has grown into a solid foundation of human skill training in the Army chaplaincy. Not only does it match any civilian human interaction training in content, design or leadership, but it has been tailored for people called to minister and support ministry in the pluralistic environment of the Army. The BHI gives the essential beginning in the lifelong process of personal growth, self-awareness, and effective interaction with others.

Team Building and the Army Chaplaincy

Master Sergeant Aaron Gibson and
The Rev. Dr. John C. Bryan

Is team building a viable method for assessing and improving the mission, work, and cooperation of a Ministries Team within the Army chaplaincy? This article explores this issue by sharing the results of an Army chaplaincy research program conducted by the U. S. Army Chaplain Board from 1982 to 1985.

The term, team building, has become very popular in a variety of businesses, companies, and commercial organizations of all sizes. As it once was true of communication skills, team building is now the intervention that consultants and organizational developers market as the remedy for ineffective work within groups.

According to Francis and Young in their book, *Improving Work Groups: A Practical Manual for Team Building*,

> Few teams develop to their full effectiveness without a good deal of nurturing and conscious effort. The team building processes are aimed at bringing an element of open, systematic planning and review to the tasks of developing teams. However, experience tells us that team development cannot be fully planned and predicted through a rigidly programmed approach. Instead, there will be spurts of progress and apparent relapses; new

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> insights will develop along the way, and carefully formulated programs will be changed.

This article will support and defend this observation.

In 1980, following requests from both senior chaplains and senior chaplain assistants, the chief of Army chaplains directed the Chaplain Board to develop ways and means to improve the working relationships and ministry of chaplains and chaplain assistants. The Unit Ministry team building effort began with the desire to enhance and improve the religious ministry of the Army chaplaincy and with the belief that this could be accomplished by developing more effective, cooperative relationships among and between chaplains and chaplain assistants. The Chief's directive was to develop team building workshops. As the research proceeded through its sixteen separate events, the basic vision and procedures were affirmed as well as modified.

I. DEFINITIONS

In the early part of the team building project, one of the major issues was to define the meaning of *team*. Several people were opposed to the term, *team,* and several were in favor of it; seldom did more than three or four persons agree on what team meant. Each unit participating in the project wrote its own definition for team as well as its own mission statement. The titles changed from "Religious Ministries Team" to "Religious Ministries Support Team" and then finally to "Unit Ministry Team."

Throughout the project two concerns were expressed:

A. Was improving interpersonal relationships the only mission of team building? ("Just making people feel better about one another.")

B. Was elevating the status of chaplain assistants the real issue? ("If they want to be chaplains, let them go to seminary!")

A. DEFINING A TEAM

During the project many images of a team were shared. Most of these came from the sports world — football, baseball, and track. Some people emphasized the need to learn to work together; others affirmed that overall success depended upon outstanding performance from every member; all included a major emphasis on competition. ("It was us against them!"). What emerged from the sharing of these images was a new understanding of team.

A TEAM IS TWO OR MORE PERSONS ENGAGED IN A COMMON TASK.

Feeling good about one another, the dimension of interpersonal relationships, is important; but the mission, the reason for being together, is most important. Developing a team means both caring for the people on the team and accomplishing the task or mission of the team. Team building ultimately means more effective and efficient mission accomplishment. While it is important for members of the Unit Ministry Teams to feel good about being on the team, the primary concern of team building is mission accomplishment — the common mission and how each member can better contribute to the task.

The need to balance concern for mission and concern for staff members was a continuing theme throughout the project. There were two major issues for each unit — its membership and its task. Task and membership obviously varied from unit to unit. Though the majority of the units in the project consisted of chaplains and chaplain assistants, the team sometimes included others - civilian employees, directors of religious education, secretaries, contract chaplains, and others. Determining team membership is a key step in team building, and it needs to be done on a unit basis. Army doctrine is evolving in this area and needs to be taken into consideration in all team building efforts.

B. THE FOCUSING OF TEAM BUILDING

In the early stages of the project, even the use of the words *minister* or *ministry* was a source of conflict. Some chaplain assistants were confused about the purpose of the project, and some chaplains feared it was a way for chaplain assistants to become junior chaplains. However, for Unit Ministry Team development, clarifying the focus areas of team building proved more helpful than exploring the various doctrines of ministry.

The Focus Areas of Team Building are:

-Goals

-Roles

-Norms

-Relationships.

Ideally, when a person enters a unit, these team building concerns are addressed and dealt with on a continuing basis. However, our experience was that they are not ordinarily addressed when new persons come into a unit and rarely followed up in a systematic way afterward. But these are the foci in team building efforts.

GOALS - What is the purpose, task or mission of this unit? Helping each member understand the answer to this question is the first step in team building. The main guide to knowing what one is supposed to do, is knowing what one is trying to accomplish.

ROLES - What is the job of each member of the unit? Helping each team member understand his or her part in accomplishing the mission is the second step in team building. Perhaps the most often heard cry in the project was, "If only I had known." Most chaplain assistants do not want to assume the chaplain's tasks, and most chaplains do not understand what chaplains assistants want from them. For example, frequently the role of the NCOIC in chaplain assistants training is unclear, and often one or more of the chaplains in the unit, who are expert resources for training of other team members, are not invited to provide such leadership. This clarification of what each team member wants from the other is one of the main and most useful and healthy outcomes of the team building effort.

NORMS - What are the ground rules? How am I supposed to behave? Letting people know what they must do and may do is very important. The common assumption is that the norms are the same everywhere - on every installation and in each command. The truth is that each unit has its own way of operating.

RELATIONSHIPS - Who are you? Who am I? Who am I to you? Yes, people make a very big difference and knowing each other is important. But we discovered in the project that once goals, roles, and norms were clarified, relationship issues were minimal. It was often said, "We don't fight so much any more." Organizational problems, sometimes called personality conflicts, dissolved during the team building process.

II. PRINCIPLES OF TEAM BUILDING

During the first year of preparation for team building events seven objectives were formulated.

1. To develop clear norms for the function of chaplains and chaplain assistants.

2. To clarify mutual expectations regarding the roles of the chaplain and chaplain assistants.

3. To contract for needed support from each other to facilitate effective ministry as a team.

4. To review and understand the mission of the chaplain and chaplain assistants, within the limitations and opportunities, of the total Army setting.

5. To practice skills in better communication, stress management, and supportive behaviors.

6. To experience situations of effective team function in which individual gifts are demonstrated, identified, and affirmed.

7. To understand the difference between the high turnover rate of chaplain assistants and high retention rate of chaplains

The objectives were reviewed by each installation requesting a team building intervention and a final agreement on those objectives that would meet their specific needs was made at the beginning of the planning. This process modeled the facilitators' approach to team building and caused the emergence of four basic principles for implementing Unit Ministry Team development: Flexibility, Opportunity, Respect and Communication.

Flexibility

Flexibility in Unit Ministry Team event design is essential. Needs are highly variable and so design must be also. Each event was developed on the basis of a contracting interview with unit personnel. The contracting interview was the initial meeting between facilitators and representatives of the unit seeking to engage in team building. The outcomes sought were understanding of team building, specific goals for the effort, a schedule of events, and agreements about who would carry out each needed function in the Unit Ministry Team development effort.

In some events, there was a need for chaplains to meet as a group. In others, NCO chaplain assistants met separately; and in yet others, several units which were co-located or serving in the same major command had a need for inter-work unit negotiations. All of these combinations were responses to differing needs and were a part of developing effective Unit Ministry Teams. Each installation, command, or unit has its unique needs, and for Unit Ministry Team designs to be effective, they must be responsive to these differences.

Opportunity

The Unit Ministry Team workshop is to be presented as an occasion for opportunity, not as an occasion for statements of inadequacy. As one chaplain said,

> I am tired of hearing what bad preachers chaplains are. It has reached the point where you can hardly go to a worship conference without going through purgatory. I don't want to hear how bad we are at preaching, or at relating to our chaplain assistants, or how bad we are at anything.

The issue here applies to publicity and communication about team building as well as as to the design of Unit Ministry Team events. There must be a clear focus on increasing effective ministry, not on remedial training. In a paradoxical way, the perfectionistic tendencies in the chaplaincy, make the desire to do well, a major barrier to positive change and development. To say that things need to improve, is to admit that they are not already as good as they need to be, and this gives rise frequently to feelings of failure and defensiveness. One of the principles of unit development is to maintain the focus on opportunity for positive change.

Respect

The purpose of Unit Ministry is not to abolish differences, but to clarify and build appreciation for them. All members of a team are not the same. Chaplain assistants, chaplains, and others on the team are different. This applies not only to role, but also to many other areas. The concern of some is that the Unit Ministry Team seeks to abolish role differences among the team members or to "fix the chaplains" or to "fix the chaplain assistant." There is a universal and ancient human tendency, at least since Adam and Eve, to blame one's partner or colleague for whatever is amiss. This is not unique to the chaplain assistant - chaplain relationship. The identification of differences always evokes questions about which is better or which is right. Unit Ministry Teams seek to identify appropriate differences and to build appreciation for them. When needed, inappropriate differences are clarified and resolved.

Communication

Though chaplains and chaplain assistants work very hard at communicating, they frequently do not talk directly to one another. It is not unusual for information to be shared among chaplains or among chaplain assistants that neither group is willing to reveal to the other. The same is true among differing ranks within chaplains group and within chaplain assistants groups. The reasons for withholding information range from fear of damaging persons or relationships, to the fear of punishment. Sometimes a stifling apathy is based on unsuccessful attempts to communicate in the past. Little of the information is secret or unknown to all team members, but because it is not shared in the work units, nothing is done about it. Frequent structured feedback opportunities are helpful with this problem as it surfaces in the Unit Ministry Team events. One of the major functions of the facilitator is to promote the revelation and exchange of information among team members.

III. MAJOR BARRIERS AND CONCERNS

Every problem is an opportunity. Every barrier is a gateway. Every concern is a potential goal. In the unit events, even though each unit was unique, four major barriers to team building emerged repeatedly during the project. Working through these barriers produced significant, positive results. Each of the five points of progress is outlined below.

A. TIME AND ONGOING EFFORTS ARE ESSENTIAL FOR SUCCESS.

Demand always exceeded available resources. All units in the project had more work to do than they had resources to accomplish their mission. Taking time for team building always required time away from daily pressing tasks. This concern caused some units to decide not to participate in the project. However, those units that did participate found that clarifying the unit's goals and the role of each member increased their mission accomplishment.

Another aspect of the time concern was the tendency to want team building to be a one shot event. Team building is an continuing concern. As will be seen in the next section, effective team building requires repeated cycles of information gathering and team problem solving. Taking time to reflect and adjust is at the heart of the team building process. Putting in time now, to save time later, has proved to be a big dividend. Investment is one way to view team building.

A final aspect of this concern is awareness of personnel turn over. With many team members leaving and new ones coming in during any six months, some wondered if taking the time and effort for Team Building would be worth it. ("Will we lose the benefits as soon as the key players transfer?") The experience of the project was the opposite. The benefits multiplied as new team members were oriented to the team building effort and old team members used their new skills in communication team problem solving to bring new team members on board.

B. COMMUNICATION AND INTERPRETATION IS NEEDED.

Clarifying the meaning of team building and its focus areas was a continuing need. Interpreting the intended outcome of the process fell to the senior chaplain in each unit. Leadership was the key. In every case where the senior chaplain had clear goals for the team building effort and communicated these to the units, the goals were met.

One of the repeated action alternatives in almost every successful unit in the project was the decision to have regular staff meetings. A surprise during the project was to find that before the team building event few units had staff meetings for the whole staff. For people to work together, they must meet together and receive clear messages about the mission of the unit as well as clear messages about what part each member of the team is to play in accomplishing the mission.

C. CHAPLAIN ASSISTANTS ARE NOT PREPARED FOR TEAM PARTICIPATION.

One of the key learnings of the project was that chaplain assistants were not trained for team ministry. They did not understand the task of the chaplain nor how to manage the unrealistic expectations and projections that they experienced as part of the Unit Ministry Team. In the extreme, one chaplain assistant said, "I could not get a date for six months. The members of my unit thought I was suppose to be so holy and so religious that I couldn't be me." Clergy are prepared for such expectations from others; chaplain assistants are not.

Sometimes basic skills for participating in team building was the second area of need identified for chaplain assistants. To participate on a team one needs skills in self-awareness, communication, and group problem solving. This applies equally to chaplains and chaplain assistants. Recognition of this need lead to the skills building component of the process outlined below.

D. CHAPLAINS' HISTORY, ORIENTATION AND TRAINING ARE A BARRIER.

During the project, several chaplains shared memories of bad experiences with chaplain assistants, and some doubted if change were possible. The chaplain who has not had at least one negative experience with a work colleague is rare. For team building to be effective, it is sometimes necessary to share these memories and to identify what one wants to change in the future.

Most chaplains are not well informed about the chaplain assistant MOS description or training. Many units do not provide any means for the chaplain assistants who are transferring into the unit to share past training and work experience. Orientation of chaplains in these matters is a great help in team building efforts.

Because most chaplains are trained as counselors. They are more aware of feelings and the value of sharing them. In a team problem solving setting, the first response of many chaplains is to invite a sharing of feelings and to seek to help other team members feel better about the problem. Not only does such a strategy fail to resolve the problem being presented, but other team members often see this focus on feelings as avoiding the substance of the problem. The chaplain assistant sometimes sees it as belittling the problem and demeaning the person who brought it up. In short, comments and responses which are appropriate and helpful in a counseling session are often not helpful, and at times even hurtful, in a team problem solving context.

In the unit process each of these four major barriers becomes an opportunity for progress. Time spent on Unit Ministry Team development becomes an investment in improved performance. Clarifying the purpose of Unit Ministry Team development helps to focus goal oriented effort. Preparing chaplain assistants for participation in team building events increases their work skills as individuals as well as team members. Negative past experiences become the base for planning a positive future, and where needed, appropriate preparation is provided to insure effective performance.

IV. PHASES OF TEAM BUILDING

The unit ministry team building process has developed into three phases:

1. Developing Skills for Team Building
2. Unit Action Planning
3. Follow-up Evaluation and Action Planning

In phase one, chaplain assistants, and often chaplains, meet separately to develop basic team work skills. In phase two, the entire unit meets to clarify missions, roles, and procedures, and to plan actions for improving ministry effectiveness. In phase three, action plans are reviewed and evaluated, new personnel are oriented to the UMT process, and additional action plans are developed.

In the initial team building event, which was conducted in April 1982, it became apparent that many of the chaplain assistants were unable to be full participants in the process. Some basic skills in self-awareness, communication skills, problem solving techniques, and group decision making were needed in order to work effectively within a group. The assumption was made that the majority of the chaplains had acquired most of these skills and seemed comfortable in team meetings. Therefore, the chaplain assistants became the focus of a skills building session prior to team building interventions which included the skills mentioned above. As facilitators we would recommend to an installation chaplain that this step of building the skills of the chaplain assistant take place prior to having a team building meeting with the entire team. It was established with the second team building event and has remained an essential part of the long term effort of team development. The excitement generated by providing chaplain assistants with tools that they can eagerly take back to the job place has had significant impact. On a number of occasions chaplains have requested the materials and instructions used in the skills building events for themselves. The most requested training has been in the areas of self-awareness and group problem solving. The skills building event was normally two to three days in length and took place one to three months prior to the second phase.

The team building meeting itself is the second phase to team development. This event can be from three to five days in length. The issues of time, space and logistical support are best handled during contacting meetings prior to each phase. The team building session is the time that the focus areas of goals, roles, norms, and relationships are addressed. This session follows the skills building event for chaplain assistants and is sometimes preceded by a skills building event for chaplains.

Prior to the team building event, all team members complete a questionnaire indicating their perceptions of how things are going and areas where improvement is desired. During the event each unit reviews its mission, clarifies the tasks of each person on the team and makes plans for improving the work of the unit. These action plans are written out and given to each team member. Each plan states who is to do what by when; what resources will be provided, and to whom completed action and results are to be reported. These action plans and reports become the basis for the ongoing UMT development.

The final phase to Team Building is the evaluation and follow-up session. It is usually one day in length. This event will normally take place six to nine months after the team building event. This phase is essential and emphasizes the long term aspect of a team building intervention. It provides a time for action plans developed by the team to be implemented and tested. Further, team leaders, the installation chaplains, have some built-in accountability that necessary action required by team members will be accomplished prior to the follow-up day.

Within this framework facilitators are encouraged to apply their unique skills, knowledge and design creativity. Chaplains, chaplain assistants and civilians are engaged in a most important mission. More effective support of them in their work is the goal of those facilitating Unit Ministry Team Building.

CONCLUSION

Chaplains and chaplain assistants need one another if more effective ministry is to occur. One of the first steps that is normally agreed to in the action planning process in team building has been the need to establish regular meetings to discuss issues that are pertinent to the entire team. It is our hope that the team leader, the chaplain, will encourage and set opportunities for program planning, goal and objective review, role clarity and resolution of interpersonal issues with the total team whether it consists of one chaplain and one assistant or several chaplains and assistants. The more involvement and commitment that one has to the mission or organizational goal, the more that person will have a chance to become an an effective member of the team.

The Unit Ministry Team research has included units in many different settings and commands. In each project some effort was needed to interpret the basis for and the intent of UMT development as well as to clarify team membership.

There is need and potential for increased ministry effectiveness. Indeed, this need may grow in the light of possible future reductions in personnel and resources available for ministry. One of the encouraging aspects of the entire Unit Ministry Team project has been the consistently high commitment of most team members to accomplishing the religious mission of the U. S. Army Chaplaincy.

Some skill development for chaplain assistants and chaplains focused on their working relationship is helpful. This can occur through joint training at the installation level. Many situations and tasks that the UMT will be confronted with in their unique relationship will require team work and team understanding. Joint training increases team work skills. More effective ministry through more effective team work is the intent of UMT development. This needs to be clearly and consistently communicated. Designs, materials, and procedures to assist units in UMT building are available from the Chaplain Board.

For Further Reading and Resources for Team Building See:

1. *Skills for Team Building: A Chaplaincy Team Building Manual*, 1985 edition, published by the U.S. Army Chaplain Board. This manual includes all of the materials and processes for UMT development and a summary of research results.

2. *Team Building: Issues and Alternatives* by William G. Dyer, published by Addison-Wesley, Reading, Massachusetts. This book presents an excellent summary of team building theory and practice. It also contains a bibliography for further reading.

3.*Making Meetings Work: A Guide for Leaders and Group Members* by Leland P. Bradford, published by University Associates, La Jolla, CA. Team meetings are an essential part of Team Building. This resource provides many specific helps and "how-to" guides.

4. *Group Dynamics: Research and Theory,* third edition, edited by Dorwin Cartwright and Alvin Zander, published by Harper and Row, New York. For those interested in the background and theoretical issues in Team Building, this is an excellent and thorough text.

The C Zone:

Peak Performance Under Pressure

Robert Kriegel and Marilyn Harris Kriegel

Have you ever had one of those days when everything you did worked? Things just seemed to fall into place. You were more productive with less effort and completely in tune with what you were doing. You felt great, on top of everything.

That's a Type C experience. It's a high performance episode in which you transcend your normal level of ability. Type C behavior enables you to perform at your peak whatever the situation. And although you are more effective at these times, it feels as if you aren't working nearly as hard as usual. You are vital and full of energy.

"It's like being on a 'roll'," says Congresswoman Barbara Boxer. "I feel confident and enthusiastic and everything seems to work. I am able to accomplish a great deal with a minimum of effort. My energy keeps building and gets transferred to whomever I am working with." "I seem to be able to stay relaxed in what would ordinarily be very tense meetings," said Tom Simpson who became president of Norwegian Caribbean Lines at 33 and doubled their revenues to $100 million within three years. "I feel as if I am not trying as hard as usual and yet I am much more effective."

Emmy-award-winning TV news reporter Doug Kriegel says, "Sometimes when I'm rushing to meet a deadline, I become so involved in what I am doing that I am unaware of anything going on around me. I get calm and everything becomes easy. It's unbelievable. I've done my best work at these times."

Reprinted by permission of the authors from *Training and Development Journal*, November 1984. This article contains excerpts from *The C Zone: Peak Performance Under Pressure* published this fall in paperback by Ballantine Books.

Psychologist Robert Kriegel is co-author of the best selling *Inner Skiing* and is on the advisory board of the California Governor's Council on Wellness and Physical Fitness. Marilyn Harris Kriegel is a marriage and family therapist in private practice.

The qualities inherent in a Type C episode are those you associate with doing your best. A Type C experience is:

- *Transcendent*—You are much more effective and productive than usual. You break your own records.
- *Effortless*—You perform better without trying hard. Whatever you do seems easier than usual.
- *Positive*—You are optimistic. You have confidence. You feel good about yourself and what you are doing.
- *Spontaneous*—You feel as if there is a natural flow between your thoughts and actions. You have humor. Choices come easily and automatically.
- *Focused*—Your concentration is intense. You feel totally involved in your work, connected to what you are doing and to the people you are working with.
- *Vital*—You experience high energy which gives you a feeling of joy and well-being. You feel healthier and more alive.

Type C behavior isn't restricted to superstars or superachievers. Everyone has performed at the Type C level at some point. This high performance behavior can be expressed in any number of ways: receptiveness when learning a new skill; aggressiveness and daring when confronting a challenge; energy and expansiveness when talking to a large group. It can produce the extra energy needed for handling a sudden overload situation, the presence of mind to give each call your full attention when all the buttons on your phone are blinking, or the intense concentration and concern for detail you need when preparing a complex report.

Operating in the C Zone

Top athletes commonly refer to their high performance episodes as "playing in the zone." But the zones we play in aren't always peak performance zones. Actually, there are three performance zones: the C Zone, the Panic Zone and the Drone Zone. Each encompasses a different type of behavior.

When in your C Zone, you are constantly shuttling between mastery and challenge. Mastery is achieving competency or expertise. Challenge is playing for higher stakes by taking the risks necessary to get you to the next level. This mastery/challenge shuttle is a natural Type-C process through which you learn and grow in everything you do throughout your life.

Moving from mastery to challenge is like climbing a ladder. In this ascent towards the top, the achievement of competency provides you with a strong footing and a solid base. Mastery means remaining on a rung until you have gotten your balance and feel confident, comfortable and in control. The challenge comes when you take the risk of moving to a higher step. Initially you feel shaky at this new height. At this point you strive for mastery, to gain balance and confidence, until you are once again ready for the next challenge. The challenge/mastery shuttle (see Figure 1) takes you from the excitement of exploring the unknown to the satisfaction and fulfillment of a job well done. It moves you from uncertainty to certainty and back, and keeps you learning, growing and moving up the ladder.

We have all experienced both the challenge and mastery of the C Zone.

- *Challenge.* Remember the times in your life when you challenged yourself and took a risk in any area of endeavor. Remember the excitement and anticipation of trying something that was new, uncertain and a little out of your control. Remember how it felt – the energy, the fear, how vital and alive you were feeling; how your concentration sharpened and everything was more intense. Make a list of some of the risks you've taken, in as much detail as you can. Fully re-experience the challenge.

Now make another list of several challenges that you would like to take in the future, areas in which you are considering taking a risk.

- *Mastery.* Remember several times in your life when you have achieved mastery. Reflect on the feeling of satisfaction that you derived from doing something well. Re-experience the ease and confidence it brought you. List several areas in your life in which you have achieved mastery, competence or expertise. Once again as you write each down, fully recall the feeling it gave.

Now list a few areas in your life in which you would like to develop more competence and expertise.

We have all experienced Type C behavior. However, most of us gravitate toward either challenge or mastery. Some people devote most of their energies to honing their skill or gaining competence in one area. They feel secure in their mastery and are reluctant to give up control. Others are drawn more to the excitement of a challenge. They love to take risks and explore new territories.

But people who always over-commit by continually taking risks and challenging themselves, are like the skiers who constantly take slopes that are a little too difficult. Sure it's exciting, but if you never take the time to master the fundamentals, sooner or later you'll take one risk too many and end up in the Panic Zone.

The Panic Zone

In the Panic Zone you experience great bursts of energy. But that energy is fueled by panic. You are out of control. Your concentration darts too fast from one thought to another frantically and fruitlessly.

The experience is like playing tennis with someone much better than you are, but whom you desperately want to beat. You scramble from one side of the court to the other to retrieve a shot. Your heart pumps the adrenaline through you wildly. Then before you can catch your breath, your opponent hits it to the other side of the court. You race over, just manage to return it, and she hits it well out of your reach again. And off you go. . .

When in your Panic Zone, you're not in control of a situation, but reacting to it. You have no time to plan, develop creative strategies, solve problems or master any skill. All your energy is wasted racing to get the ball that is always out of reach – or to accomplish the task that is more than you can handle.

Type-A behavior characterizes people in the Panic Zone. Time is the enemy of Type As. They hate waiting. They get impatient and irritable when anyone takes too long to complete a job, answer a question or even finish a sentence.

Dr. Kenneth Pelletier says, "The time pressures inevitably leave him (the Type-A person) frustrated, nervous, hostile and even more firmly determined to step up his efforts to accomplish more in less time. His struggle with the clock is a neverending effort in futility."

The irony of being in your Panic Zone is that although you use achievement as a justification for this behavior, you usually don't achieve nearly what you are capable of. Adds Pelletier, "In his eagerness to get things done as fast as possible, this person may respond to challenges in a rote manner, causing him to make errors in judgment. And since he never takes time to consider new approaches to, or implications of, a situation, his creativity will be inhibited."

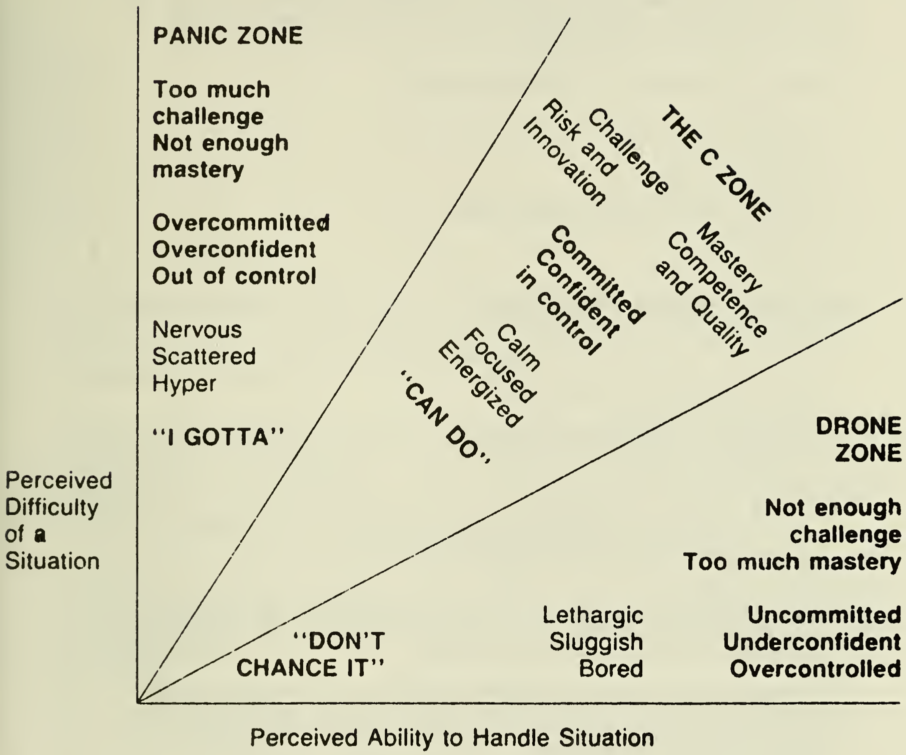
The Drone Zone and beyond

On the opposite end of the C Zone is the Zone of the Drone. Drawn to mastery, the Drone becomes very competent at what he is doing but never risks losing control by taking the next step. Because of the lack of challenge, his job becomes predictable, routine and dull, and he loses interest in it. The Drone has ample skills to handle the task, but his lethargic attitude causes him to perform poorly.

Jonathan L. was a family counselor for one of the big public utilities in the Southwest. "When I first started this job," he explained, "I loved it, and couldn't wait to get to work in the morning. The work was fascinating and challenging."

"But I've been doing it for three years now, and I'm bored. It's the same old routine day in and day out. It gets so I can't tell one person from the next anymore. And what's worse is I don't care. I know that I'm not doing as good a job as I used to. I feel like I'm on automatic. I can't get out of my office fast enough at the end of the day. I know it's terrible, but I don't know what to do."

Figure 1—Performance Zone Diagram


PANIC ZONE
Too much challenge
Not enough mastery
Overcommitted
Overconfident
Out of control
Nervous
Scattered
Hyper
"I GOTTA"
THE C ZONE
Challenge
Risk and Innovation
Mastery
Competence and Quality
Committed
Confident
in control
Calm
Focused
Energized
"CAN DO"
DRONE ZONE
Not enough challenge
Too much mastery
Uncommitted
Underconfident
Overcontrolled
Lethargic
Sluggish
Bored
"DON'T CHANCE IT"
Perceived Difficulty of a Situation
Perceived Ability to Handle Situation

Drone Zoners want to progress and make a move because they are bored and often hate what they are doing. But the fear of failing at the next level prevents them from taking a risk. So they remain where they are, safe but sorry.

The Drone Zone may be safe, but it's not free of stress. It's a different kind of stress from that experienced in the Panic Zone. When there don't seem to be any options, you become frustrated and depressed. This kind of negative stress is just as dangerous to your health and well being as Panic Zone stress. It results in disappointment and many of the depression-based illnesses.

When you find yourself in either zone, it is time to get back to the C Zone. To uncover your own C-Zone potential, first determine whether you tend to favor mastery or challenge and to what extent. The Performance Zone Profile (see Figure 2) helps you recognize your Type-C strengths and weaknesses and the zone in which you tend to operate. This information will aid in developing strategies for unblocking your innate Type-C abilities so that you work in your C Zone more often and for longer periods of time.

Figure 2—Performance Zone Profile℠ (Short Form)*

Taking the Test

Focus on your performance at work. Answer each question honestly. Circle the number that most accurately describes your behavior as it actually is—not as you would like it to be or think it should be. Telling the truth will give you the most reliable feedback and make the test results accurate and useful.

Scoring: 1 is Disagreement. 7 is Total Agreement.

1. I play it safe.
   1 2 3 4 5 6 7
2. My work is my life.
   1 2 3 4 5 6 7
3. I feel as if I have to constantly prove myself.
   1 2 3 4 5 6 7
4. I never give up.
   1 2 3 4 5 6 7
5. I feel as if I am always rushing.
   1 2 3 4 5 6 7
6. I don't like to try something I am unsure of.
   1 2 3 4 5 6 7
7. I set my goals higher than I can reach.
   1 2 3 4 5 6 7
8. I'm cautious in my acceptance of new ideas.
   1 2 3 4 5 6 7
9. I love my work.
   1 2 3 4 5 6 7
10. I don't spend enough time preparing for important events.
   1 2 3 4 5 6 7

Scoring Your Test

To score the Performance Zone Profile, you'll need a piece of paper. On it, set up six columns: Panic, Drone, C, CM, CF, CT. The last three represent the type-C characteristics of, respectively, commitment, confidence and control.

Now, proceed to the score sheet below. It gives point values for each of your answers. For example, if you circled "3" in question # 1, you have scored a "2C." Place 2 points in the "C" column of your piece of paper. Score in this manner for each of the ten questions. ("P" = Panic; "D" = Drone.)

If you score in the C Zone, give yourself the indicated number of points in the 'C' column. Additionally, when you score a 'C,' look at column # 8 on the score sheet to determine the Type-C characteristic being tested by that question. (Some questions have only one characteristic, others two.) Then enter the number of 'C' points you receive for that answer into the appropriate Type-C characteristic column. You only get CM, CF, CT points when you have a 'C' score.

Score Sheet

	1	2	3	4	5	6	7	8
1.	2P	1C	2C	0	1D	2D	3D	CF/CT
2.	3D	2D	1D	1C	2C	1P	3P	CM
3.	2D	1D	1C	2C	1P	2P	3P	CF
4	3D	2D	1D	1C	2C	1P	3P	CM
5.	2D	1D	1C	2C	1P	2P	3P	CT
6.	2P	2C	2C	1D	2D	3D	3D	CF/CT
7.	3D	2D	1D	0	2C	1P	3P	CM
8.	2P	1P	2C	1C	1D	2D	3D	CF
9.	0	0	0	0	1C	2C	2C	CM
10	1D	2C	1C	1P	2P	3P	3P	CT

Interpreting Your Score

Compare your total scores in your first three columns P, D, C. Your score will be highest in the zone you occupy most often. Your CM, CF and CT score will indicate which Type-C characteristics are well developed and which need work. The results of the test tell you how you saw yourself at the time you took it.

A Model For Change in Religious Organizations

Chaplain (MAJ) John P. Kohl, USAR

Are military chapel programs more like a buggy whip factory or a McDonald's Hamburgers? This article will seek to provide some answers to that question and to challenge the reader to develop a "plan" to improve the effectiveness of ministry.

The Army chaplaincy has had an on-going relationship with organization development since 1970,[1] and despite the widespread use of terms such as "OD" or "OE", it is important to remember that by definition:

> Organization development (OD) is an effort (1) planned, (2) organization-wide, and (3) managed from the top to (4) increase organization effectiveness and health through (5) planned interventions in the organization's processes, using behavioral science knowledge.[2]

Frequently the emphasis has been placed on the final portions of this definition to the exclusion of other types of planned change. In this article we will discuss a model from the management literature which has wide applicability to religious organizations and which can assist us in evaluating and positively changing aspects of our ministries. We will first, however, consider OD within the broader perspective of many types of *planned* change.

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[1] Cyril R. Mill, "OD In a Macrosystem: A Three-Year Progress Report," in *New Technologies in Organization Development: 2*, edited by John D. Adams (La Jolla, CA: University Associates, Inc., 1975), pp. 314-330.

[2] Richard Beckhard, *Organization Development: Strategies and Models* (Reading, Mass.: Addison Wesley Publishing Company, 1973), p.9.

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TYPE	PROBLEMS	SOLUTIONS
DEFENDER	1. How to “seal off” a portion of the total market to create a stable set of products/customers	1. Narrow and stable domain 2. Excellent customer service 3. Ignore outside developments
	2. Efficient production of goods or services	1. Cost-effcient technology
PROSPECTOR	1. How to locate and exploit new product and new market opportunities	1. Monitors wide range of environmental conditions 2. Creates change in the industriy 3. Growth may reoccur in spurts through new products and markets
	2. How to avoid long term commitments to a single technological process	1. Multiple technologies 2. Flexible technologies 3. Low degree of “routinization”
ANALYZER	1. How to locate and exploit new product and market opportunities while simultaneously maintaining a firm base of traditional products and customers	1. Hybrid domain that is both stable and changing 2. Surveillance mechanisms mostly limited to marketing
	2. How to be efficient in stable domains and flexible in changing portions	1. Dual technological core (both stable and flexible) 2. Moderate degree of efficiency

FIGURE 1

MILES AND SNOW’S TYPOLOGIES

This article seeks to emphasize the importance which "Principles, theories and models" can play in aiding us in effective ministry:

> In the final analysis, however, catharsis, catalysis, confrontation or prescription constitute means to an end, rather than ends in themselves. The ultimate goal is that people become capable of effective living through utilizing sound principles, theories and models as the basis of human enrichment.[3]

The remainder of this article will present such a model which is applicable for the analysis and change of religious organizations. Although this model was originally developed to categorize business firms, it is equally applicable to churches and chaplaincy programs.

The Miles and Snow Typology[4]

Raymond Miles and Charles Snow, who wrote *Organiational Strategy, Structure, and Process,* found that business firms can be classified as having three distinct strategies: defenders, prospectors, and analyzers, or one non-strategy, the reactor. Figure 1 summarizes major problems confronting such firms, and the solutions which they adopt in order to properly align themselves with their particular environments and thereby achieve greater organizational success.

Defenders emphasize a single core technology and emphasize the development of a single or limited line of products or services in the most efficient manner. Typically a business firm which adopts a defender strategy will control a large share of the market or submarket.

This strategy can be very successful in a stable environment where little change takes place. Perhaps the best example of a classic defender is McDonald's. In the past, McDonald's produced a quality product at a low price, and aimed its appeal to children and teenagers. For years billions of 39 cent hamburgers were sold. In fact, that strategy was so successful that in a 1975 survey, Ronald McDonald was the best known person to children after Santa Claus. The plastic drive-ins were successful for this strategy as long as the environment remained the same.

During the past decade, however, changes began to occur. Two gas crunches changed America's driving habits, breakfast became the single most popular meal, the number of teenagers and children began to shrink, and competitors entered the marketplace with hamburgers, chicken, pizza, and a variety of products which directly competed with McDonald's. Had McDonald's stayed with a pure defender strategy of drive-ins with a single product for younger

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[3] *Ibid.*, p. 33.

[4] Raymond E. Miles and Charles C. Snow, *Organizational Strategy, Structure and Process* (New York: McGraw Hill, Inc., 1978).

Americans, the firm would have gone the way of the buggy whip factory. As we will see later, McDonald's strategy changed, and by doing so, the organization has remained a leader in its field.

Prospectors emphasize effectiveness over efficiency. As Peter Drucker once noted, "Efficiency is doing things right. Effectiveness is doing the right things." In the 1920's, Ford Motor Company's first assembly line was able to produce cars more efficiently than any other car producer. Henry Ford is said to have stated: "You can have any car you want — so long as it is a black model T." General Motors came up with a new idea: a car for any pocket book, and in any color you desired. Ford was efficient, and GM was effective.

For prospectors, right choices take precedence over efficiency, and such strategies are most effective when environments are rapidly changing. For example, firms in high technology find a prospector strategy more appropriate than that of a defender. In these areas, innovation is the byword, and success lies in constantly being able to develop, introduce, and successfully market new products. In such environments a firm would not want to commit itself to a single product or a single product line, nor would it want to spend its efforts on trying to find the most efficient way to manufacture that single product.

Imagine the disastrous consequences if the developer of PONG had stuck with only that product and had sought to corner the market with efficient production techniques. Such a defender strategy in a high technology environment would have inevitably resulted in bankruptcy today. The video game market is so turbulent that success requires new games on a continuing basis. Right choices dictate the need for a prospector strategy, and only right choices can assure success.

Analyzers are the third classification, and they combine the best aspects of both defenders and prospectors. In general, they are organizations which possess a highly efficient technical core, but also prospect for new opportunities. The McDonald's example provides an illustration of the classic defender which appears to be successfully moving into an analyzer strategy. In recent years, we have seen the golden arches appear downtown, in malls, and even on top of office buildings. Menus have been expanded beyond hamburgers to include no-beef products and a breakfast line has been introduced. The firm has even begun to experiment with a health food line.

McDonald's will never lose the high quality hamburger and shake at a reasonable price which we came to know and love as kids. However, it would appear safe to predict that, in order to continue to avoid the buggy whip factory syndrome, even more changes will occur to accommodate changing customer demand. This is the nature of the true analyzer: The maintenance of the efficient single core technology of service or product, but prospecting for new areas into which to expand.

Reactors are organizations with no identifiable strategy. Frequently they are displaced defenders that have been forced out of their highly efficient niche through some change in the environment. Such could have been the case with McDonald's. With the advent of the automobile, it was the case with buggy whip factories. Whenever a defender needs to change but cannot or will not, it becomes a reactor. The end result for business firms is organizational failure and probable bankruptcy.

A number of precautions are in order regarding these descriptions from Miles and Snow. The above summaries are not complete. Readers are encouraged to refer to the original source for a complete explanation of all aspects of these strategies, and for their effectiveness in different situations. This article has simply sought to highlight those definitions which are applicable to religious organizations as well as business firms.

Second, no single type can be said to be "best". As we have seen, it is important to match the organization's strategy with its environment. Therefore organizational leaders have an obligation to understand the environment and to develop a strategy which best fits a particular situation. What is true for business firms is equally true for religious organizations.

Third, these categories provide a model for understanding the specific strategies of organizations. They also provide an opportunity to bring about planned change. The reason for devoting so much time in this article to describing these four types was not only to encourage chaplains to analyze and understand their chapel programs, but to encourage planned change for inappropriate strategies where they exist.

The process by which planned change can be brought about is depicted in Figure 2.

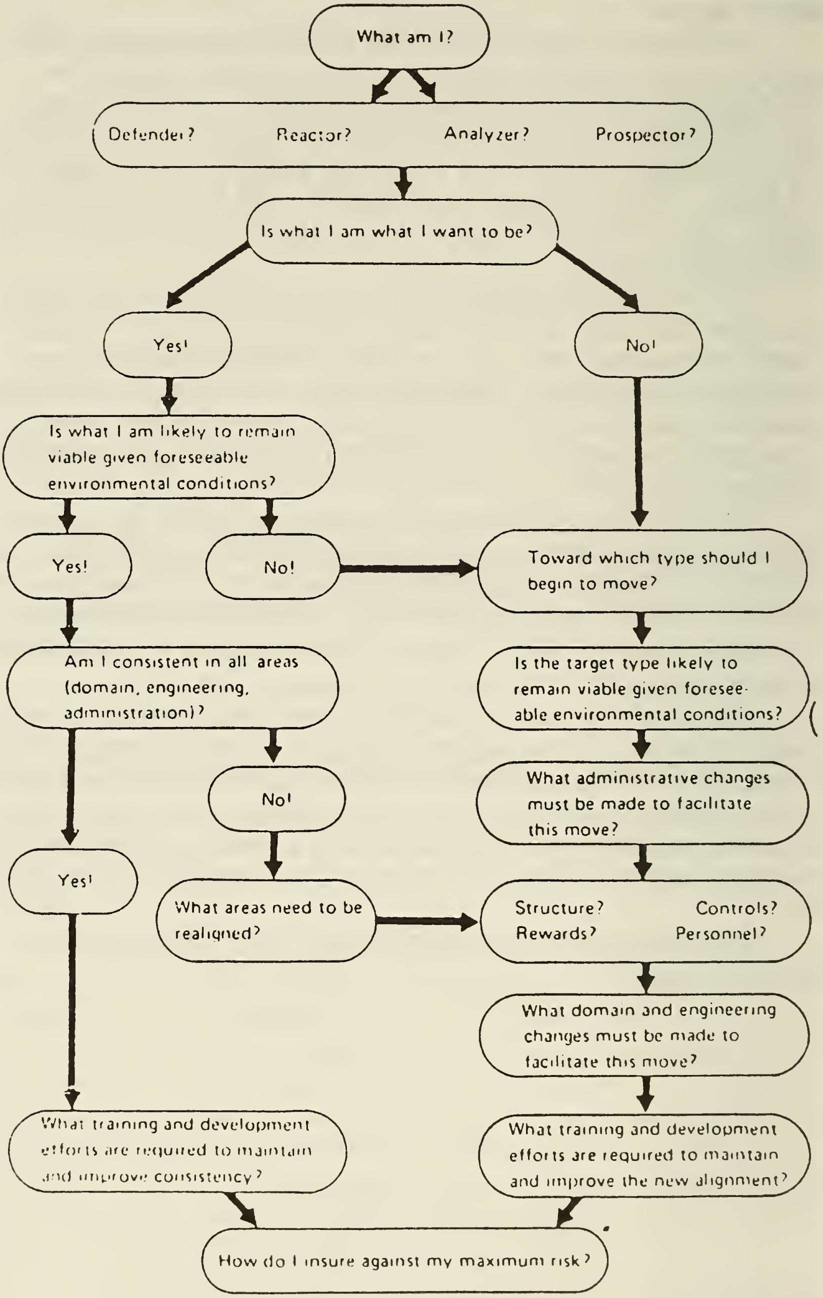
What am I?
Defender?
Reactor?
Analyzer?
Prospector?
Is what I am what I want to be?
Yes!
No!
Is what I am likely to remain viable given foreseeable environmental conditions?
Yes!
No!
Toward which type should I begin to move?
Am I consistent in all areas (domain, engineering, administration)?
Is the target type likely to remain viable given foreseeable environmental conditions?
No!
What administrative changes must be made to facilitate this move?
Yes!
What areas need to be realigned?
Structure?
Controls?
Rewards?
Personnel?
What domain and engineering changes must be made to facilitate this move?
What training and development efforts are required to maintain and improve consistency?
What training and development efforts are required to maintain and improve the new alignment?
How do I insure against my maximum risk?

Figure [redacted] 2 Diagnostic checklist.

As can be observed, the first step in the process is for chaplains and/or parish councils to ask and answer the question: "What are we?" or "Which type of strategy best describes our present chapel program?" "Is it best described as defender, analyzer, prospector — or reactor?"

Simply identifying what we are now, however, is only the first step in developing an effective parish program. The second question which must be answered is: "Is this really what we want to be?" It may well be that a strategy which was effective elsewhere or at some other time is no longer appropriate. The environment may have changed, or people may have changed, dictating the need for a different, more appropriate chapel programming. It may also be true that unfortunately, we have no strategy, and that we are simply reactors, making it imperative that we change in order to accomplish effective ministry.

In those situations where planned change is appropriate or necessary, a third question must also be raised: "What should we become?" Any new strategy must be workable, and any plan of action dictated by that strategy must hold the promise of effectiveness. As we look at both our present and our future, we must ask if the new strategy is likely to prove a viable alternative. If the answer is yes, then that understanding must be adopted to the local situation and used to revise plans, programs and priorities in order to meet the needs of those served.

But how does such change take place? In the remainder of this article we will briefly describe an application of this typology and the process utilized in a civilian parish. The techniques and steps utilized are equally applicable for parish councils, brigade level chapel programs, joint ministries, and higher level programming.

A Parish Example

While working toward a degree at Penn State, I served as interim pastor for 20 months in a church of approximately 160 members. The congregation was typical of many parishes. It was small, rural, and old. The church records indicated that in the past quarter century the membership had not changed in numbers or financial giving. The only difference which existed between 1955 and 1980 was that the 160 members of the church were 25 years older.

During that quarter century parish facilities had deteriorated through neglect, and programming had dwindled to a minimum. In seeking to aid the pastoral search committee, I suggested the use of a congregational survey aimed at determining the desired levels of programming, characteristics sought in a new pastor, and critical incidents — both negative and positive — remembered by members in the church's history. I assisted in tabulating the results and "grouping" the critical incidents in order to gain a clearer understanding of where the church had been and where it was at the present time. Most importantly, however, the question which needed to be raised and answered was: "Where did the church want to be?"

In a series of meetings with the governing body, we discussed the results and interpretations of that survey. In addition, a modified version of the Miles and Snow typology was presented to the board, and members were asked to respond to where the church had been, where it was, and where they wanted the church to be in the future.

Numerous meetings of the consistory resulted in a deepening awareness of what had happened in the life of the church. This parish had been a typical defender, only to see the community change from a small rural town to a major university community. In spite of these changes in the environment, the church had tried to remain the same. Programs, which had been successful in the past, were no longer adequate for the present. In Miles and Snow's terminology, the defender had been unable to cope with a changing environment, and had become a reactor. As a result of these many discussions with the church leadership, a number of decisions were made. Each of them focused on moving the church into the role of analyzer.

First, qualities sought in a new full-time pastor became more clearly focused. An individual was sought who possessed a balance between pastoral skills and cooperative evangelism with other parishes in the area. This balance was necessary in order to, secondly, develop programs which were both internally and externally oriented. Finally, a renovation program was planned, funded, and begun in order to assure institutional preservation for the next 100 years.

What has been described may not appear significantly different from what other parishes or chapels may seek to do. The difference, however, lies in the increased understanding of the members and congregational leadership. The process of change and increased organizational effectiveness was based on a model which provided a clear understanding of where they had been, what they had become, and where they wanted to be. More importantly, that model provided the means to engage in concrete planning in order to bring about those desired changes.

This article has sought to suggest that as religious professionals we have an obligation to analyze, understand, and when necessary, change our activities, programs, and ministries. This typology from the management literature has been presented as one means for enabling us to effectively bring about such planned changes.

Summary

In conclusion, a number of points regarding OD and this model are in order. First, as Blake and Mouton have noted, models are powerful tools to assist in bringing about change. This article has sought to provide a starting point for chaplains who wish to analyze and understand what their chapel programs are accomplishing.

Second, the emphasis throughout this discussion has been on the process of understanding and change. No attempt has been made to prescribe one particular strategic type as most appropriate. In the parish example, the analyzer mode was, in my opinion, the most appropriate. However, in other situations a defender or prospector strategy may be a more suitable and viable alternative. I have emphasized the need to understand where we are, individually, and then to creatively design a strategy for a proper "fit" with our environment.

Third, having analyzed and understood those things the parish council thinks appropriate to change, the model provides a mandate for planned change. As a model, such planning is both a by-product and necessary means by which "OD" or "OE" can truly aid our ministries at all levels of the Army chaplaincy.

We return to the question raised at the beginning of this article — is the chapel program more like a buggy whip factory or a McDonald's?

To Fight or Not To Fight

John R. Cionca

As a young staff pastor in Arizona, I was amazed and indignant when Dave told me about the carpeting in his office. I knew church life was tough, but not that tough!

As founding pastor, he had brought the church from five families to an attendance of more than three hundred in seven years. He and his wife had poured their lives into the congregation. One of Dave's few requests as they moved near completion of their second expansion was that his office be carpeted in red. The trustees met — they voted — and they installed green shag.

"How can you put up with that?" I demanded. The attitude of those trustees toward this unselfish servant made me furious. "I would insist on what *I'm* going to have in *my* office."

Dave's response was one I've never forgotten, a word of advice that has been a wise guide throughout my seventeen years of ministry: "John, you have to determine what's worth going to the wall for. Not every issue is worth a fight."

The Urge to Push

I tend to be a perfectionist. I don't like to see the microphone cord dangling in front of the pulpit. I'm bothered when the light on the cross isn't lit, when the organist is late, or when people remove the ropes causing latecomers to disrupt the service as they are seated at the front of the sanctuary.

I pick up a gum wrapper if I see it on the church lawn. I personally proofread the bulletin to emancipate it from any typo. And I make sure our people are contacted daily when they are in the

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hospital. I hate sloppiness and lack of commitment-whether in caring for the Lord's facilities, an individual's theological belief, or in relationships among members of the body.

This personality bent has its strengths and weaknesses. It drives me to produce quality work, but at times it hinders my relationships with people. With such strong convictions of what I believe is best for a given ministry, I sometimes cut across ideas, convictions, and contributions of others.

After eight years of ministry with Dave, I packed up my family and belongings and transported them 2,600 miles to assume a senior pastorate in New Jersey. I didn't realize that I also packed and carried with me a little piece of Dave.

After a few months at the church, I decided to change the chancel furniture. Rarely had I used the pulpit when I preached in Arizona. I either stood in front of the congregation simply with the Bible in hand, or I would use an overhead projector when it would enhance the message. I didn't like the large wooden pulpit at this new church. (When I candidated, I removed it prior to the evening service.) Without giving it much thought, I placed the pulpit in a closet.

One Sunday, after an evening service, one dear woman came up and said, "Pastor, I'm not sure if you realize this, but when this church was built, different folks donated the sanctuary furniture. I wonder if the family who donated the pulpit is offended that it's not being used any more." Alice's concern was sincere; she wasn't being petty.

"Well, Alice, I'll have to give that some thought," I said. "Maybe I can find out if this bothers them. On the other hand, I'll have to weigh that against my effectiveness in communicating without that barrier."

The following week I asked several people how they felt about my not using the pulpit. I asked our custodian, "Hey, Earl, have you noticed I'm not using the pulpit on Sundays?"

"You know, Pastor, I've been meaning to talk to you about that," he said. From my random survey I concluded that preaching from behind the pulpit was pretty important to this congregation.

For me, when I stand holding an open Bible and present its message, I am speaking with authority. For many in this eastern church, I speak with authority when I stand behind "the sacred desk." I could bring logical and biblical arguments to reinforce my conviction, and perhaps with systematic education I could persuade some. But for many if not most in our congregation, an auditorium is not a sanctuary unless it has a pulpit.

During that week I realized I had brought part of Dave with me to New Jersey. *You're right, Dave, not everything is worth going to the wall for.* The following Sunday I preached (at least some of the time) behind the reinstated pulpit.

A few years back a television commercial advertised its product with the slogan: "I'd rather fight than switch." As more years of ministry are logged behind me, I see fewer things worth seriously fighting over. I don't think it's because I've become a wimp or just mellowed with age. I think it's because the advice of my mentor has demonstrated its wisdom.

My tendency to fight over minor issues has also been tempered by regular reading in the Book of Proverbs. When I was a high school student, my youth pastor challenged us to read a chapter a day, thereby cycling through the book twelve times a year. There are several proverbs underlined in my Bible that warn me about going to the wall *too quickly* ("A fool shows his annoyance at once, but a prudent man overlooks an insult" Prov. 12:16); *too stubbornly* ("A man who remains stiff-necked after many rebukes will suddenly be destroyed—without remedy" Prov. 29:1); *too vocally* ("He who guards his mouth and his tongue keeps himself from calamity" Prov. 21:23) *too frequently* ("A man's wisdom gives him patience; it is to his glory to overlook an offense" Prov. 19:11); or *too pridefully* ("The way of a fool seems right to him, but a wise man listens to advice" Prov. 12:15). Most things look "right" from my own subjective vantage point. Before I go to the wall, I'd best be convinced and advised that my belief is worth fighting for instead of worth overlooking.

It is also interesting that the qualifications for church leaders in 1 Timothy 3 includes several "anti-wall" qualities: above reproach, temperate, self-controlled, respectable, not violent but gentle, not quarrelsome. These qualities give me the distinct impression that an individual who continually thinks he's right and is frequently willing to fight to get his viewpoint accepted is not the person who can lead a church to unity and maturity.

To go to the wall, or not to go to the wall . . . that is the question! Without going to either extreme (a Hitler or a wimp), how do we determine what's worth, or not worth, a fight?

I don't have a full answer, but as I've reflected on Dave's advice, I've come up with three gauges that help me with decisions.

Doctrinal Convictions

A friend who had been serving a Baptist church began to believe that baptism was not to be a practice in the age of grace. In all honesty he could no longer teach the membership seminar or the junior discipleship class, since he didn't believe the ordinance of baptism was transcultural. While he is still on friendly terms with members of that fellowship, his conviction led him to another denomination. He could not switch beliefs just for the sake of a paycheck. His integrity demanded he hold to his convictions.

In our own church, we have struggled for months over differing views of the role of women in ministry. Two years ago, a woman who had been teaching in the adult elective program was put on hold until the elders could reach a conclusion on the matter. After several marathon sessions that got nowhere, I wrote up my position and presented it as a motion to get something concrete on the table. My statement seemed to represent the majority of the board; however, the view was completely opposite that of one of our elders. He felt this position would be detrimental to the church. When the board voted strongly in favor of the motion, this elder resigned.

Even though I disagreed with Dick's position, I had to compliment his integrity. Even though our church lost a leader, he was being consistent, and we accepted his decision.

Doctrinal convictions are worth fighting for and, at times, resigning over. At other times, however, perhaps the thing to do is not to resign but to continue pressing one's viewpoint, lobbying for change.

The way we continue the fight is crucial. Earlier in my ministry I would have felt that I was right and Dick was wrong. Now I recognize the I'm-biblical-therefore-you-aren't approach is neither Christian nor effective. Drawing stark battle lines at times may be necessary, but usually it's like backing a tiger into a corner—the encounter will probably be bloody, and you're never sure who will win.

Someone once said, "God is not against us for our sins; God is for us against our sins." I've found a similar principle effective in dealing with people who disagree: I can either be against my opponent, or I can be for my opponent and against the problem. By not condemning my opponent's feelings, I give the person's motives the benefit of the doubt, which makes him more likely to listen to my convictions.

When going to the wall, you want to make sure you're heard.

Philosophy-of-Ministry Issues

I will not go to the wall over whether or not we have children's church. Some people believe children should learn from adult models by sitting through the entire worship service. Others believe children should receive instruction geared to their own age level. In our church, we try to have the best of both worlds, having children in the service for the first half hour, then releasing them for a children's choir.

Many parents feel more in tune with the service when their younger children are out. Most of the children also prefer their own activities. My conviction is that we should try to accommodate these desires of both parents and children.

If the Christian education committee or the board of elders, however, recommends that children should remain in the services, I would probably not go to the wall on that issue. I may disagree with the reasoning, but that particular issue is not as significant as others, which I would fight for.

I would not go to the wall over Bible translations, altar calls, day versus evening vacation Bible schools, or diaconate organization. But there are some major ministry convictions that are personally so important that integrity necessitates insisting on them, even if it means quietly moving to a new ministry.

For example, I'm convinced that small-group Bible studies or cell meetings are essential for Christian growth. In our large meetings, we can experience corporate worship and instruction, but ongoing discipleship and fellowship is maximized in the small group.

When I came to Southwood, there was one centralized midweek service on Wednesday evening, attended by an average of twenty-five. In my first year, I began a home Bible study on Thursday evenings, and then launched another with a qualified leader. In just a couple of years we had seven groups meeting.

Some people accused me of "selling prayer meetings down the river." Their concern seemed justified. The days of the two dozen saints were going; now only a dozen or so showed up on Wednesday evenings.

What they failed to realize, however, was that in the one centralized meeting, only 12 percent of our adults were in midweek Bible study. By adding the decentralized home meetings, we began reaching over one hundred adults, or 50 percent of our adult membership.

At my regular evaluation by the board of elders, they recommended I try to boost the size of Wednesday prayer meeting. "Pastor, we don't mind if people get involved with home Bible studies, but if they do, it should be in addition to prayer meeting."

I resisted. Our people have busy schedules, with responsibilities to jobs, family, church, neighbors, and the community. "I believe it is unrealistic to expect people to participate in both of these growth opportunities," I said. "I can honestly encourage people to attend prayer meeting *or* a home Bible study, but I cannot encourage them to attend both."

I explained I'm convinced that spiritual maturity can only happen where there is accountability. On Wednesday evenings, and in most of our services, there is no accountability. No one knows if an adult has really studied a Bible passage, memorized new Scriptures, reached out to nonbelievers, or what has developed in relationship to the latest prayer request. That usually happens only in the small group.

The necessity of cell groups is a deep conviction of mine. I would have gone to the wall for that issue. As it turned out, however, we agreed to disagree. They continued lobbying for Wednesday night *plus* home Bible study; I was satisfied if a person chose one or the other. Now, several years later, the board has accepted the home cell groups as legitimate alternatives, and two of our elders are leading studies themselves.

When philosophy-of-ministry issues arise, I patiently and systematically try to educate the church with my rationale.

At the same time, however, I must remember that the church belongs to the people and their elected or appointed leaders. It would be wrong for me to force my philosophy of ministry on them. Integrity causes me to hold to my conviction, but respect for the church means that sometimes I have to make a change when there is an impasse. If our board of elders would have voted or insisted that I eliminate the home Bible study program, I would have followed their desires, but I would also have begun looking for a new ministry.

Violations of Personal Authenticity

This is probably the most dangerous area when it comes to deciding whether to fight. Discernment is not easy because we are so subjective.

God has made individuals unique; we are each one of a kind. I am the only male born to my parents, in 1946, who lived in inner-city Chicago, who attended Faulkner school, and who has been shaped by a unique combination of teachers, friends, models, and media stimulation. This has accumulated to make me the individual I am.

Recently a friend said, "No offense, John, but Charles Stanley is my favorite preacher." That statement did not offend me. I also watch Charles Stanley on Sunday evenings. But if God wanted me to be Charles Stanley, I would have been born to Mama Stanley! While I dare not embrace the attitude reflected in the songs "I Gotta Be Me" or "I Did It My Way," I nevertheless must minister within the vortex of how I've been knit together by God.

For example, some people in our congregation feel I've delivered a great sermon when I've slapped them around a bit and dumped a little guilt. While there is a place for correction and rebuking, I generally do not heap guilt on our congregation. I do not need to tell our people they should be out evangelizing; they already know that. I need to challenge them by painting a picture of who they are in Christ, and therefore how they can behave in Christ. Authenticity demands that I do not vacillate back and forth trying to please everyone. My effectiveness in preaching and leading is directly related to its congruence with who I really am.

Some pastors find themselves pushed into a heavy counseling mold when they are not gifted in that direction. Others find themselves swamped with administration when by nature they are lovers of people. While we cannot challenge every aspect of ministry with which we feel uncomfortable, nevertheless we should know ourselves well enough to fight to be effective in the ways God has designed us.

When Dave and I had that conversation in 1977, the church had grown to more than one thousand in worship, with four additional staff pastors, and the green shag carpeting still in his study. If I were the pastor called to that church in those early years, I probably wouldn't have stayed very long. I couldn't have handled all that early discouragement.

But by knowing what, and what not to go to the wall for, Dave has weathered the storm. Today Trinity Church ministers to nearly two thousand, with a full family program, a strong missions emphasis, a school, and a new worship center.

Several years and 2,600 miles have separated me from my friend and mentor, but his advice is as wise in the east as it was in the southwest.

Thanks, Dave.

Book Reviews

Knox Preaching Guides*: *Acts

Charles H. Talbert

Knox Preaching Guides*: *Revelation

James L. Blevins

John Knox Press, 1985

Paper, 107 pages and 121 pages, $6.95 each.

Charles H. Talbert is a professor of religion at Wake Forest College. He is a former president of the Society of Biblical Literature in the southeast, and he is currently the editor of the Society's dissertation Series/New Testament. He was chairman of the Luke-Acts Seminar for the Society in 1979-83.

James L. Blevins is professor of New Testament at Southern Baptist Theological Seminary.

These small commentaries, designed specifically as preaching resources, are a part of the *John Knox Preaching Guide* series. They do not require a working knowledge of the original languages and would be useful for serious Bible study groups or as reference books in personal libraries.

Talbert says *Acts* must be read and understood in relation to Luke. He regards each as something of a commentary on the other. In each of the 25 units into which *Acts* is divided, this commentary moves from a description of the surface structure of the material through its theological focus to at least one homiletic application of the text.

According to Blevins, *Revelation* has a positive message for our day. It is a message of vibrant hope for believers, not a forecast for the future. He recommends *The Book of Revelation* for forceful preaching in an age of fear and defeat. He says *Revelation* must be encountered with all the senses: seeing, hearing, and feeling. He also suggests that it be read aloud in the worship service.

These are small, inexpensive books. They do not pretend to be exhaustive commentaries. What they do; they do well.

Chaplain (LTC) Richard N. Donovon
USA

The Hebrew Prophets

James D. Newsome, Jr.

John Knox Press, Atlanta, Georgia 1984

Paper 236 pages $11.95

James D. Newsome, Jr., is professor of Old Testament languages, literature and exigesis at Columbia Theological Seminary in Decatur, Georgia. He studied at Vanderbilt and Oxford Universities and is the author of *By the Waters of Babylon* and *Knox Preaching Guides: 1 and 2 Samuel.*

Military chaplains are usually on the lookout for compact, comprehensive printed materials to support their peripatetic ministries. James Newsome, Jr., offers such a tool with his volume about the Old Testament prophets.

His work is arranged in a chronological sequence of succinctly written introductory comments to the prophetic books. It includes separate chapters on "The Second Isaiah,." "The Third Isaiah," and "The Second Zechariah," as well as an interesting supplement on the *Book of Daniel*, which is included "within the body of prophetic writings in most Christian Bibles" although it is not prophetic literature.

Newsome begins with an excellent survey of "The History of Prophecy in Israel Before Amos." He then systematically summarizes each canonical prophet's historical situation and background; what the prophet wrote, including brief exegeses of key passages and an outline of each book's structure; and the prophet's major theme as well as his theology. The *Book of Daniel* is accorded the same approach in an appendix. There is a brief but adequate subject index to further enhance the usefulness of the book.

This is an up-to-date, informative, intentionally useful resource for personal adult study and understanding of the Old Testament's prophetic books. It is also an excellent complement to adult group study and for the preparation of sermons.

-Chaplain (COL) William E. Paul, Jr.
USA Retired

Christian Caregiving — A Way of Life

Kenneth C. Haugk
Augsburg Publishing House, 1984
Softcover, 157 pages, $7.95.

Kenneth C. Haugk, a pastor and clinical psychologist, is the founder of the Stephen Series, a sytem of training, organizing, and supervising lay persons for caring ministry in their congregations. He maintains a part-time psychotherapy practice and serves as executive director of Stephen Ministries.

Dr. Haugk is convinced that every Christian's job description includes being a spiritual care provider. This book describes what makes Christian caregiving distinctive and explains how that distinctive caregiving can become a way of life for individual Christians.

Christian Caregiving — A Way of Life is a practical, how-to manual for laity and clergy. It is filled with realistic examples, practical suggestions, and pitfalls to be avoided.

A physician uses a tongue depressor, scalpel or stethoscope. A dentist uses dental floss, drill, or X-ray machine. In the same way, asserts Haugk, a Christian caregiver should use the tools of his profession — prayer, the Bible, talking with God, and blessings. For the author, to ignore the traditional resources of Christianity in a caring situation would be much like a physician choosing not to use medical equipment during surgery. While Haugk wants these tools, available to every Christian, to be used, he cautions against inappropriate use to fulfill the needs of the caregiver rather than the needs of the other person. The Christian caregiver must always be sensitive to each individual's situation and needs before any use of the traditional tools of Christian caregiving.

Any Christians who have felt uncomfortable talking about their faith, praying with others, or trying to comfort a friend, should read this book. They will not only be challenged, but also equipped to care for others in a distinctively Christian way.

C. Douglas Kroll
Lt, CHC, USNR-R

Stress/Unstress

Keith W. Sehnert, M.D.
Augsburg Publishing, 1981
Softcover, 222 pages.

Keith W. Sehnert, M.D., pioneer in the self-care movement, has been a professor at Georgetown University and the University of Minnesota and is now special consultant at Vinland National Center, Minneapolis. He is the author of the best selling book, *How To Be Your Own Docotor - Sometimes.*

Today about 25 million Americans have high blood pressure, each year 1 million have heart attacks, and 230 million prescriptions are filled each year for tranquilizers. This evidence identifies our age as an age of stress. Dr. Sehnert writes for the people of our age, to help us "understand stress well enough to prevent much of it in the first place . . . to learn to identify and handle stress early . . . and to learn the remedies."

In the first part of the book, "Understanding Stress," Dr. Sehnert outlines the causes for stress and the common symptoms; in the second part, "Managing Stress," he describes such methods for handling stress as changing the environment, understanding emotions, relaxation techniques, nutrition and exercise, and spiritual renewal. At the end of the book, he provides a very practical outline for making a personal action plan for dealing with stress.

In the Army environment, the successful management of stress is critical. I recommend this book as a personal resource for soldiers, and especially for chaplains, as they not only deal with their own stress, but also assist others experiencing stress in military service. The book offers many excellent suggestions for dealing with stress, and the I found the Personal Action Plan remarkably practical.

Chaplain (1LT) Fred Smith
USA

Pastoral Care and the Jewish Tradition

Robert L. Katz
Fortress Press, Philadelphia, Pennsylvania, 1985
Paperback 120 pages. $5.95

Robert L. Katz, a reform rabbi, is Helen and Joseph Regenstein Professor of Human Relations at Hebrew Union College - Jewish Institute of Religion, Cincinnati, Ohio. He is the author of *Empathy: Its Nature and Uses.*

Professor Katz, in his little volume subtitled "Empathetic Process and Religious Counseling," offers a religiously oriented, and psychologically informed introduction to rabbinic counseling as it pertains to the religious roles of its practitioners. The text provides a brief historical review of significant turning points in the evolution of rabbinical counseling, the place of values in this counseling, and describes empathy as "where religion and psychotherapy converge." Chapter notes and a bibliography considerably enhance the usefulness of the book.

Pastoral Care and the Jewish Tradition is an important addition to a paperback series from Fortress Press called Theology and Pastoral Care, edited by Don S. Browning. The series seeks to bring together the theological and ethical foundations for pastoral care and counseling with ecumenical concerns and the related secular social sciences. Professor Katz's contribution is an illuminating and helpful one that deserves the attention of chaplains and others involved in pastoral care and counseling.

Chaplain (COL) William E. Paul, Jr.
USA Retired

Spiritual Treasures: Paraphrases of Spiritual Classics

Bernard Bangley

Paulist Press, 1985

Paper 131 pages $6.95

Bernard Bangley is the pastor of the Quaker Memorial Presbyterian Church in Lynchburg, Virginia. Bangley has also written *Growing In His Image*, a paraphrase of Thomas A Kempis' *The Imitation of Christ.*

Spiritual Treasures is a collection of spiritual classics paraphrased. The author, thinking these writings are inaccessible to many modern readers, paraphrased the works of seven spiritual masters: Augustine, Bernard of Clairvaux, Francis of Assisi, Brother Lawrence, Theresa of Avila, Francois de Fenelon, and Francis de Sales.

Each chapter was originally prepared to be read aloud at breakfast meetings of the local congregation; and although the readings were long, the response by the listeners was enthusiastic. This book might well be useful to the chaplain as an enrichment for his own devotional life or as material for a seven-session adult study program in spirituality.

By bringing this collection under one title and by making the classics easily read and understood, Bangley has made an important contribution to contemporary Christian spirituality.

Chaplain (LTC) Richard N. Donovon
USA

The Male Predicament - On Being A Man Today

James E. Dittes

Harper and Row 1985

Hardcover 240 pages $14.95

James E. Dittes is a United Church of Christ minister and professor of the Psychology of Religion at Yale University. He is the author of several books: *The Church in the Way, Minister on the Spot*, and *When People Say No.* He is the father of two children and presently makes his home in New Haven, Connecticut.

According to the writer, the male predicament today is the dilemma of trying to be a man while trying to be yourself. By using metaphor and allegory, Dr. Dittes writes creatively about the various roles men are taught to play which inhibit genuine self-expression. He particularly enjoys using the Biblical characters of Joseph, son of Jacob, and Joseph, husband of Mary, to illustrate male conflicts. Men, like these Josephs, are driven dreamers who suffer from "frozen" power, trapped by dreams too big and chores too mean.

Dittes' solution to the problem: men are to "play our role heartily, as though it were the real thing, and disdain it with a hearty horselaugh, knowing it isn't."

The book's engaging style with clever turns of phrases and unusual images tell the story of man's plight. The author demonstrates his own mastery of written self-expression as an example and evidence of the male liberation he advocates for others. But readers should be warned: We are asked to suspend rational criticism of the work, to allow for poetic license in quoting Scripture as well as in analyzing male behavior.

If you want to enjoy a fanciful version of what goes on in men's minds, this is the book to read. However keep in mind that it is neither scientific psychological research nor a careful exegetical study of Holy Scripture. The conclusions are clearly personal ones, but interesting and valuable all the same.

-Chaplain (LTC) Samuel W. Hopkins, Jr.
Army National Guard of Texas

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